1929. 7 D

(Murree

File No

Serial Nos. 3-

GENERAL AND REVENUE SECRETARIAT

Serial Nos. 3-4-5

Part B for August 1920

SUBJECT

Re Procession of Mugaddam in front of Sirinjanga mall at Sirinjanga.

No. 508/Mur 135-15-4 & 4.8.20.

Papers under regarding the procession of Mu[illegible] in front of Sirinjanga mall

WD 2233—GPB—20,000—14 6 20

G.R. S. 11] 1919-20

GENERAL AND REVENUE SECRETARIAT.

(MUZRAI.)

NOTES.

File No.635-19

FILE HEADING.

Passing of the Murgi Swami in procession in front of the Sri Sivaganga Matt and Gangadhareswara Temple at Sivaganga.

From

The Lingayet residents of Sivaganga.

No. Dated 18-5-1920. Received 19-5-1920.

Diary No.2332.	Enclos. 5 Spare Copies.	Serial No. 3.

BRIEF ABSTRACT OF LETTER.

Pray for the cancellation of the order of the Deputy Commissioner, Bangalore District, stating that the Murgi Swami should not pass in front of Sivaganga Matt and Gangadhareswaraswami Temple at Sivaganga with Music, Paraphernalia, etc.

NOTES AND ORDERS.

The petitioners have not produced a copy of the Deputy Commissioner's Order complained of. But reading the petition, the Deputy Commissioner's Order appears to be one issued in accordance with the instructions contained in this Office letter No.3707/Muz.T.C&S-18-1 dated 24th February 1920.

[illegible]

Seen by the Revenue Member's marks on the Retn.: Murzai Sec; Revenue will be glad the papers will be sent to him tomorrow. The file relating to the case of 1908 will be kept in the pubsy (illegible) 18/5 18 C.R.S. 18/5/20

NOTES First Sheet.

G. R S. III-2T

General and Revenue Secretariat. File No635 of 1919..

Serial No.

2 - The representations of the petitioners principally are:-

(a) That the order, ~~if any~~, if any, prohibiting the two Lingayet Matts at Sivaganga from passing in front of the Sivaganga Mutt, does not apply to and cannot bind the Chital-drug Matt.

(b) The Mahadwara of the Sivaganga Matt does not face the main road on the Petta side- It is false to say that it does so.

The Mahadwara used by the Swami of the Matt is the one on the Northern side away from the Petta.

Further, it has been long in Manul for the Hindus and even the Mahomedans to pass along ~~this~~ this high road riding in procession with Music on occasions of marriage and other auspicious events.

(c) Even considering the question in the light of the observation in Paras 8,9,10, and 11 of the Government Order No.480-9/Law.F.65-C. 9 dated 12th December 1908, the present Mahzar is quite a useless one and not deserving of consideration by the Government.

(d) Studying these principle paragraphs it is clear that in the opinion of the Government the Manul contemplated in respect of the prohibition of one Matt passing in front of another, should be such

Serial No.

as has been based upon Judicial decissions or previous Orders of Covernment. The Sivaganga Matt does not possess any such Judicial decissions or Orders of --- Government.

(e) The Order issued by the Deputy Commissione simply refers to Endorsement No.775 dated 9th August 1907, and is silent about the later Orders of the -- Government dated 12th December 1908. This Government Order clearly explains the scope of MAMUL whic had been previously misunderstood.

(f) Certain Takrars which were raised in the -- Districts of Chickmagalur and other places subsequent to the Order of 1908, have been rejected by the local authorities as not applicable to this Matt.

3 Now as regards the several points urged in the petition:-

4 The petitioners seem to be under a misapprehension in thinking that the prohibition relating to the Sivachar Mutts in Sivaganga have been extend ed to the Murgi Mutt; but it is not so. The letter to the Deputy Commissioner makes no reference to the ---- Mutts at Sivaganga.

5 The next contention that the Mahadwara of the -- Matt does not face the main road is incorrect, as can be seen from the Amildar's report which is not in the File now, having been returned with the Vernacular records to the Deputy Commissioner. vide also Para 19 of the Notes in Muzrai File 635 of 19+.

H. DC

NOTE—Contn. sheet.

R. S. III-2]

General and Revenue Secretariat.

Meer File No. 635 635 of 1919.

Serial No.

- 4 -

6 The next point urged is that the Sivaganga Matt has no right to prevent the Purgi Matt from going in procession with Insignia, etc., in front of it unless it has got ~~the~~ a Judicial decision ~~decision~~ or something ~~equalent~~ equivalent to it in support of its contention; -- but a perusal of Para 11 of Government order dated 12th December 1903, clearly shows that the instructions given in it apply only when a claim which remains to be newly enquired into and decided is set up by some irresponsible persons. This is only applicable when a matter has been finally Government decided to exist as in the present instance. (vide para 10 Notes of the Notes in Muzrai File No.655 of 1919-20.)

7 Muzrai File 635 of 1919 containing the latest Order of Government No.3707 dated 24th April 1920, is put up with the corrected File referred to in the Notes therein.

8 Next Muzrai File 65 of 1920 containing the Order of 12th December 1903, referred to in the petition is also put up.

H 4

H x

order of the Dt Magistrate dtd. 4 of the 2nd of enquiry Copies of which have been attached to the have no bearing the present question as the order relates to the of passing into Management Trust- ~~Boards~~ of Temples &. before a Court.

AWS. 20/5/20

AWS 19.5.20

Yours)

Second Member) And Dewan)

I have gone carefully this the G. Os of 1907 & 1908 respectively. & it seems

7106-S3. 19.5.20.

KJ 19/5/20

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bone that. While each order is specific in its terms still there is, when read together a certain amount of incompatibility or want of agreement between their terms, which cannot but be considered an unfortunate circumstance. Nevertheless the fact that the order of ~~[illegible]~~ 1907 is not to be treated specifically mentioned in the reasoning portion of the order of Dec 1908 is another significant. This can only mean that the subsequent order was not meant to abrogate, modify or cancel the previous order. But there is some justification for the use made by the Nizam's Govt in its present representation of the terms of the order of 1908. Accepting this, the matter may be further considered. If the procession belonging to one ~~[illegible]~~ party has to pass in front of ~~[illegible]~~ even if of the same persuasion as that of the other party, with all the appointed honours. The right must be based upon some recognised manner of order of Govt, whether Executive or Judicial. The burden of proving the existence of such a right has to fall upon one party or the other. In the present instance it is the Nizam's Govt that wishes to exercise the right which is a positive one. As such it appears

Note—Contn. sheet.

G. R. S. III-2]

General and Revenue Secretariat.

Mag File No. 635 of 1919-20.

Serial No.

Mag 635

Some Authorities of proving the right falls upon the Durgi Dmti. If his right can be established by this Dmti in the approved manner, then there can be no two opinion about it, The procession of the Durgi Dmti shd be permitted to pass with the usual honours in front of the Sivaganga Dmti. It will not be irrelevant for me to invite attention also to the minute recorded by the late Mr. H.V.N. dt 21-6-09 (3) D.O. letter No 1040 dt 11-12 of the late Pradhan Sivanandi Anandarao (3) D.O. letter No 897 dt 12-11-12 from the P.S. to H.H. the M R to the Hein Dewan.

Recd 21.5.20

Acopy of the Dis comm's undersent 7 27/4/20 :: the Swami, i.e. is also placed in

(215)

Vide note attached

6-6-20

NOTE—Contn. sheet.

Serial No.

The contention of the petitioners is that the Government Order dated 12th December 1908 explains the conditions which were imposed in the endorsemen of 1907 regulating the exercise of the privileges conferred on the Swami of the Murgi Mutt in 1907. I think this contention is perfectly sound. I regret I cannot agree with the Second Member that the Order of December 1908 cannot be taken to modify or abrogate the Order of 1907 as no reference to it is made in the latter Order. It will however be observed that the Order of 8 Dec 1908 refers in the preambl to the Order of September 1908 in which the Kanares endorsement is specifically referred to and that in para 9 it offers an explanation of the letter of th Muzrai Secretary dated 9th August 1907 sent in pursuance of the endorsement of the same date. That the order of December 1908 limits the application o the restrictive clauses of the endorsement is also perfectly clear from Mr.Nanjundayya's note dated 21st June 1909. As the order of December 1908 has again been reaffirmed by His Highness (vide letter of Private Secretary dated 12th November 1912), ther is no doubt that the decision in the present case should be in accordance with it. I have therefore no hesitation in holding that, if the Sivaganga Mut pleads a custom entitling it to claim that the Swam of the Murgi Mutt should not pass in front of its main gate with music and the usual paraphernalia sanctioned to him, the Sivaganga Mutt should establish the custom by means of a judicial decision or an

NOTE—Contn sheet.

Serial No.

order of Government. It is clear from the order of December 1908 that there is no prohibition against the Swami of the Murgi Mutt passing with music and the usual paraphernalia in front of temples and no specific orders are therefore necessary about his passing in front of Gangadhareswara Swami Temple.

I regret I ~~do~~ can not agree with the Second Member as to the party on whom the ~~xxxxxxxx~~ onus lies of establishing the right in question in the present case. The Swami of the Murgi Mutt is perfectly entitled to pass in procession in any public street with the insignia which have been conferred on him by His Highness and it is for those who claim to restrict his right in any particular portion of a public street to prove their claim to do so either by means of a judicial decision or a Government order. The order of Government dated 23rd June 1909 disallowing the right of the Ahobala Mutt to complain against the Swami of the Sringeri Mutt for having passed with insignia in front of ~~his~~ the Mutt on the ground that no evidence was produced as to the existence of such a restrictive custom, makes the question as to the party on whom the onus lies quite clear. I have therefore to hold that, unless the Sivaganga Mutt can establish by means of a decision of a court of law or an order of Government that the Swami of the Murgi Mutt should not pass with insignia in front of the main gate of the Sivaganga Mutt, the Swami of the Murgi Mutt is entitled to do so.

Orders

NOTE—Contn sheet.

2382

R. S. III-2)

General and Revenue Secretariat. File No. of 191

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Orders may issue accordingly if the Second Member has no objection.

If he, however, is [illegible] to address [illegible] this may be circulated [illegible] other members for consideration at the next meeting of Council

6.6.20

They have undergone no change. As a point of law is involved, I respectfully suggest legal opinion being obtained before case is considered in Council

6.6.20

I feel I see that in front of the [illegible] is [illegible] of the G. O. of 1908. [illegible] the 7th with a [illegible] to the [illegible] members for [illegible] at the next meeting of Council. [illegible] being agreed

7.6.20

Council Section

U.J. 8/6/20

C. S. Circulate.

8/6

NOTE—Contn sheet

Serial No.

I entirely agree with the views of the Hon'ble Member. That is the view that can be properly taken upon a consideration of the various papers now placed before Govt. I do not find in the Collector's papers on the file the report G.O. of May 1907, permitting the use of certain waqfs by the Sarkar of the Mufti Hall, but from the discussion that now in the file, and before me, I gather that that permission was not contingent upon the Sarkar observing what has been subsequently asserted by the Manager that the various departmental denominations should respect the Hall, Each Sheri and Kutba Sahan of the denominations did not pass in procession with Music and Sheri paraphernalia in front of the Hall & another denomination the Validity of the grant remains not dependent upon the observance of the Manager. It is a royal grant and does not seem to have been revoked by any such condition. Subsequently an application having been by some non-Europeans Committee, the Hon'ble Mr.

NOTE—Contn sheet.

Serial No.

Mr Madhava Rao in stated Where Con
veyed a message from Several persons
Malis and requested there that in
view of May 1907 the subject
Conditions mentioned above, viz. that
in the Sannad the privileges allowed
the Muzi Mali, the Sowcar would be
required to abide strictly by the existing
rules & customs under which the Sowcar
should not pass with Music in front
of the Malis & their processions". It is not
clear whether the Sowcar of the Muzi Mali
has a Sannad in his favour and in the
Karnam's endorsement No 4163 dated 21.4.08
issued the Sowcar of the Kuzhi Mali no
mention is made of the Conditions. It is
stated however that the Conditions has been
incorporated in a later memo of the Dy
Coll & Cuddal dewry (No 713 dated 9.5.07)
and the Sowcar received the Malis on
the same date. The plea relating to licensing
have not been pressed up. but it seems that
legally speaking these moves are not
valid, since from the submission note &
the decree dated 3rd April 08, it is clear that
Highness' sanction was not obtained
in time. The grant of the privileges by Highness

NOTE—Contn sheet.

Serial No.

being unconditional, any concessions in his favour should have been imposed with the approval of His Highness

However, it may be argued that the approval by His Highness of his Minute contained in his Submission note refers to above validation the rejection note issued during his previous year. In that case, reference has to be made to his note of dtd 1905 which was passed upon rejection being raised when above notes by his Engagers of his Munshi Deihat in behalf of his Mirzai Servants Mr Mants in that Deihat were rejected by the Colonel on interpretation by his Dy Com & Minister Deihat of the concession clause mentioned above. Reference is made in this note to his letter of his Munzrai Secretary to the Dy Comm. Chitaldroog dated 1st & 4th Aug. 1907 and in his docket in his file. Specific mention is made of his endorsement of the same date. Paras 9, 10 & 11 of his said note deal clearly and unambiguously with the rejection clauses mentioned in the previous note. This note must therefore be deemed to be an interpreting note or an order modifying the rejection clause in above two

NOTE—Contn sheet.

Serial No.

Rule 3 should be treated as an independent rule not explaining or modifying Rule 2 para previous one, it becomes almost meaningless & what effect can there be if it has not been increased by 2nd Member. An attempt was made 1909 5 to modify Rule 2 & restrict the original limitations by the Hon'ble 2nd Member Council Mr H. V. Wanigasekara, but did not meet with the approval of the Hon'ble Mr J. Bracegirdle as the Rules making power is the Governor in Council (vide Secretary's D.O. No. 157 dated 12th Nov 1909 Judicial No 801/700). Thus, as remarked by the Hon'ble Mr Bracegirdle, the question at issue does not seem to have been exclusively settled by the Rules making power & the Rules ? His Highness in Council re-enacting the restriction is not therefore correct.

In the result, it seems to me that there is a little improvement in the Rules proposed in the case the Rules remain ? two parts (1) Powers with respect to Rules & Forms & (2) the Rules pertaining to Procedure. The former

NOTE—Contn sheet

Serial No.

general rights of all citizens which can be exercised without any special dispensation, subject however to two conditions viz (1) that in the exercise of their rights, the general rights of other citizens to carry on their worship undisturbed is not interfered with and (2) that the manner of exercising their rights does not violate the corresponding obligations. These provisions are only an emphasis of the duty and privilege of the Mahomedan subjects and where once they are granted by the Government, no subject of their rights can take steps to them in the name of their being offensive their religious feelings or calculated to lower the prestige of the Mahomedan Government. Mr Mayi Mall was in exercising in procession as a private citizen. He would not have been allowed to stop music except in front of mosques in time of prayer and for a reasonable time in special of the same by Mahomedan ceremonies and this was

NOTE—Contn sheet

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principles his amendg to proceed
decrees upon his understg claiming
such right & stoppage - I am unfit
to give more with his dear but
his Ones in his case rests upon his
Swamy's Matt to shd hear it is
entitled to one Music stopped by
processes passing in front & its bill
I think that his order & decree
1900 is a very sound one calculated
to set at rest his fundamental
principles & processes &
Matters pending in the Court
in the case & his processes & his
Injunctions in front & his Petition
Matt at Negne. There is no use
prolonging & expenses in the
in the Lake case when reports is
raised by his Mahala Matter &
Chas and struggle pleas has been
laid down in his order in giving
I would not hesitate to give
Mr Jones. Only in me appeal
Mr Mahal that not one of
by it requires only one
his Memorials as are established by

NOTE—Contn sheet.

R. S. III-2

General and Revenue Secretariat.

(Circulation)

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by special decree of not more, the words but fact that a Manual may be established by Rules Evidence Public is a Municipal. Perhaps it was the intention of but not that no need Manual should be allowed but left for the occasion which would necessarily involve a protracted enquiry, which is to be decided racial & religious feelings.

I am sorry I became heard in his pleadings but not appeal apt, there is no discussion of the order of December 1905 and no mention is made of his not in his notes under of his Under Secretary or his Asst. Secretary. Had this not been brought out in notice of his second Number, it is very likely that his case would have taken a different turn altogether. It cannot be said that his Secretary's Memorandum & all papers in their notes ~~have~~ cannot be taken passed over ~~unperused~~. The Secretary are expected with such impartial and shrewd discernment & fairly with regard to a case and should learn nothing ~~bias~~ ~~prejudice~~ or ~~misunderstood~~ which would influence his judgment or his final decision of the case —

NOTE—Contn sheet

24/6/20

R. S. III-2]

General and Revenue Secretariat

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of 19

I have carefully perused the papers

I am sorry to note that the whole trouble has arisen because Government (Flag A) in their letter dt 24.2.20 inasmuch as they have based their decision which ignored the Secretariat note dt. 12th Nov 1912 declining to revise the Rent of 1908. The mistake based on the wrong view of 1907 - This was evidently due to wrongly taking the year 1908 as the standard to interpret the agreement has caused much trouble and loss to the Government. Para 9 of the covering letter

I am in complete agreement with the Secretariat note in this file I fully ignore this and also I propose to return to the Collector

NOTE—Contn. sheet.

Serial No.

Understood

I entirely agree with Mr Dunn as regards the true meaning of the order - and consider that the Government has no jurisdiction in the question unless the decision of a Court of Execution under H.H. in subject of the Manual of Customs

I think notice the declaration of the Vazir, namely that the Nizamat Secretariat has settled this case

Yg. 6

2nd member.

1/7/16

I have studied the hereof of Secretary's Minutes of the 1st & the 3rd member respectively and all I can do to observe as

7638-102
19.6.20.

C704

General and Revenue Secretariat. File No. of 191

Serial No.

Strange is that the Mangalore Sectt. did not keep back from me any information relating to the case which would have tended to vitiate my view of it. Not only was I fully aware regarding the various orders of 1907 & 1908, but I discussed them also fully with both the D.C. (Mr. G. Aravamuda Iyengar) & the Mangalore Secy. The Mang. Secy's letter of 24.4.20 to the D.C. Bellary took in reply to the latter's report of 12.4.20 issued under my orders & with the previous approval of the Diwan.

In a matter like this there can be an honest difference of opinion & I am of opinion that it would be dangerous to attribute it to motives.

In the light of the above it seems to me that little justification exists to hold the Mangalore Sectt up to blame.

Appearances may seem to be otherwise but I wish to take advantage of this opportunity to record the fact, that I have all along kept an open mind in the matter, & that I have no personal feelings whatsoever also. It is immaterial to me what the final decision is. What I feel Lawyer is that in cases like this so long as complete reparation is assured there is nothing more required to be done. If the Establish-

On above part of Secretaries who are not experts open mind opinion unless called for. My work is judge all facts & circumstances. 20.6.20

NOTE—Contn sheet

Serial No.

a long understood manner of years is changed in deference to the feelings of the present time. I shall certainly have no way against it. provided that it is the case of complete reciprocity on such tolerance I have nothing further to say myself. A fresh note has since been put up by the Mysore Secy. & I think, it requires the considerations before final decision is arrived at. Subject to the Dewan's approval I shall also suggest the Mysore Secy. being present when the case is next considered in Council.

Rees
19.6.20.

Dewan)

The previous note put up by the Secy may kindly be considered as the first & third members of this Committee & the second member of this Committee

Rees

Ch. Secy) 20.6.20

1st member
3rd member

CBK
21/6/20

Sec. I am sorry I see that my remarks have been misunderstood by the 2nd member.

NOTE—Contn sheet.

G. R. S. III-2]

General and Revenue Secretariat.

C. 704

File No.

Serial No.

The Secretariat note can [illegible] responsible for the impression that created in my mind. and I think that (the Counsel) that it is the duty of the Secretary to bring on record all the facts of the case which he has noticed

The subsequent note to my mind about alter the matter. It appears [illegible] to [illegible] read like the speech of a biased Counsel trying to interpret in def. comprehensive [illegible] sense in a restricted manner. If the order of 12th [illegible] final remarks that the whole case is [illegible] [illegible] [illegible] there is no doubt that the [illegible] case is governed by [illegible] that order

High Courts. Attached for the note (Ch. 19-8) Thank (Chief)

Note The Secretariat endeavours more [illegible] 1912

G 20 6 (Chief)

I agree with the Views of the 1st Member Secretariat above. The order of 1905 is misread

NOTE—Contn sheet

Serial No.

at variance with the views of the Church &c. The usages & customs under which certain matts are habitually receiving some deference from certain other matts of the same religion and the order of Dec 1908 does not withhold recognition of such matters but says that it must be proved by Civil Court by judicial decision or the like & the Order may will naturally rest upon the matt claiming the privilege. In this case the Swamiji matt has to show that it has received deferential treatment in the manner alleged from the Muzzi Matt. The fact that it has been receiving such treatment from the Lingayat Matts at Sirsa. Shiggaon is not disputed. These matts are of much more ancient and dominating Ecclesiastical position than such as is enjoyed by the Swamiji, the Adhikari & Other Matts. In the interests of these matts alone, I shall thereby confirm the order of 1908, for as long as these matts may claim the privilege and their peculiar customs & observances which prove & their doctrines & tenets which respectively the interested

General and Revenue Secretariat.

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	This is what he was told by the Govt Auditor and if it is not followed & reciprocity not ~~secured~~ obtained it will affect all his employ Malik.
	22/6

Note—Contn. sheet.

No. C. 704

..... 19..20

GENERAL AND REVENUE SECRETARIAT.

Council Matter.

SUBJECT.

Clause xii of the Schedule

the right of the Durgi Swami to pass in procession in fro
of the Sri Sivaganga Mutt etc. at Sivaganga.

CIRCULATED TO THE MEMBERS OF COUNCIL.

By Order,

C S Saleeswaran

Chief Secretary to Government.

8/6.

th June 1920

..... 19.....

Extraordinary Member of Council.

First Member of Council.

Second Member of Council. Secn.

Third Member of Council.

15. Subject. - Clause xii of the schedule.

.Re: the right of the Murgi Swami to pass in procession in front of the Sri Sivaganga Mutt, etc. at Sivaganga.

Opinion of the Council.

The First Member of Council considers that the order of December 1908 sets the matter under discussi at rest once for all and that the exercise of the privileges granted to the Murgi Swami is not made conditional either in the original grant or in subsequent orders; and the order dated December 19 confirmed subsequently in 1912 although it refers to temples should be read as applicable generally to other institutions such as mutts as in the context preceding and following such reference.

The Third Member of Council agrees with the First Member and is further of opinion that the Swami of the Murgi Mutt can pass with paraphernalia in front of the Sivaganga Mutt at Sivaganga and that the onus of proving that he cannot do so lies on the Sivaganga Mutt.

"EXTRACT

The Second Member of Council considers that the case is not free from doubt and that there is need for further enquiry.

C Balakrishna
Chief Secretary to Government.

(sd) M Kantaraj urs,
Dewan of Mys

WD 1148—GPB—1,000—23-12-16

704

Shirley confidential

General and Revenue Secretariat.

File No. of 19

23 As soon as circulation is complete and the opinion of the Council is recorded the file will be forwarded to the Secretary in the Department concerned for transmission if need be to the Financial Secretary under Standing Orders and for submission to the Dewan or Member in charge.

Extract from the Proceedings of the Council is put up.

Forwarded with compliments to the Secretary to Government..... Mazra ..... D.F.N. ....

under Rule 23 of the Subsidiary Rules of Council Business.

By Order,

C Balasundaram
Chief Secretary to Government. 1/7

Draft of D.F.N. dtd.

7881-34S.
29.6.20

Second member) Allt 29.6.20

D. F. N. Approved.
Rell.
30.6.20

The D.F.N approved by the Second member and a D.S.N in the usual printed form are submitted

Dewan

WJ 2/7/20

—Cotn. Sheet.

WD—307—GPB—1,000—18-8-19

Final Note by the Second Member of Council.

Subject:—

Re: the right of the Murgi Swami to pass in procession in front of the Sri Sivaganga Matt, etc., at Sivaganga.

On 12th April 1920, the Deputy Commissioner, Bangalore Distr submitted a letter asking for instructions in the matter of the visit of the Swami of Murgi Matt at Sivaganga. He reported that the o jective of the visit was the house of one Gangadhara Setty, situa ted flush against the main entrance of the Sivaganga Matt, that there was a strong local objection to the Swami going in processi in front of the Matt and the Sri Gangadhareswaraswami Temple both by the Agent of the Matt as well as the local Brahman residents, and that the problem, therefore, was how the object of the Murgi Swam might be effected, and, "at the same time the customary respect she to the Matt protected."

2. The question was considered in the light of Endorsement No.755 dated 9th August 1907, issued to several Matts in which th were assured that "in the exercise of the privilege allowed to th Murgi Matt, the Swami would be required to abide strictly by the existing rules and customs under which one Swami should not pass with music in front of the Mathas of other persuasions." I had also before me at the time the subsequent order, No.450-S dated 12th December 1908, in regard to the procession of the Swami of Murgi Matt at Gubbi; but the latter order appeared to me as rela ing solely to the stoppage of music in front of a Temple or place of worship by a procession of other persuasions.

3. As the question was rather a delicate and co plicated one I had a personal discussion on the subject with Mr. G. Narayanaiy Iyengar, Deputy Commissioner of Bangalore District, in the cour

of Mr. T.E. Jayarama Iyer, the present Muzrai Secretary, Mr. A. Subramanya Iyer, formerly Muzrai Superintendent, and now Inspecto General of Police, being also present. As a result of this discussion, I instructed the Deputy Commissioner to see the Swami hin self at his Camp near Sivaganga and to invite his attention to the Standing Order in the matter with a view to avoid all further complications; and with the approval of the Dewan, a formal communication was also sent to the Deputy Commissioner, in reply to his official reference, requesting him to invite the attention of the Matha authorities to the Endorsement above referred to.

4. On 18th May 1920, the Lingayet residents of Sivaganga presented a petition to the Dewan, praying for cancellation of the Orde of the Deputy Commissioner, Bangalore District, in the matter of the Swami's visit to Sivaganga, on the ground that the order in question referred to the Endorsement of 9th August 1907, and was silent about the later Order of Government, dated 12th December 1908, that the latter order clearly explained the scope of the Mamul which had been previously misunderstood and that, considering the question in the light of the observations in paras 8, 9, 10 and 11 of that Government Order, the present Takrar was quite a useless one and not deserving of consideration by the Government.

5. On this petition, the Dewan expressed the opinion that the decision in the present case should be in accordance with the Order of December 1908 and that, unless the Sivaganga Matt could establish by means of a decision of a Court of Law or an Order of the Government, that the Swami of the Murgi Matt should not pass with Insigna in front of the main gate of the Sivaganga Matt, the Swami of the Murgi Matt was entitled to do so.

6. The question was then considered in Council at the meetin held on 24th June 1920.

7. The First Member of Council considers that the Order of December 1908 sets the matter under discussion at rest once for all and that the exercise of the privileges [illegible]

is not made conditional ,either in the original grant or in subseq
orders and that the Order dated 12th December 1908, confirmed subs
quently in 1912, although it refers to "temples", should, yet be read a
applicable generally to other institutions, such as Matts as in the
context preceding and following such reference.

8. The Third Member of Council agrees with the First Member, a
is, further of opinion, that the Swami of the Murgi Matt can pass wi
paraphernalia in front of the Sivaganga Matt at Sivaganga and that th
onus of proving that he cannot do so lies on the Sivaganga Matt.

9. For the reasons recorded in my minute of 21st May 1920, I am
of opinion that the case is not free from doubt and that there is need
for further enquiry.

10. The case is submitted for the gracious orders of His Highness
the Maharaja.

30th June 1920.

P Raghavendra Rao

Submitted to His Highness.

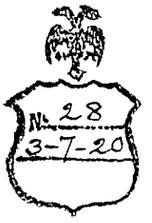
I submit herewith a Final Note by the Second *Member of Council on the subject of* the Swami of the Murigi Mutt passing in front of the Sivaganga Mutt at Sivaganga with music etc., ... *for His Highness' gracious* ~~approval~~ orders.

22 July 1920

Lewan.

Record of Cases submitted for the Order of His Highness the Maharaja.

Subject.



Right of the Swami of the Mur: Mutt to pass in procession in fron the Sivaganga Mutt at Sivaganga with music etc.

Order.

Confidential

HUZUR SECRETARIAT MYSORE

THE PALACE,

MYSORE

Recd 28.7.2

27th July 1920.

Forwarded with compliments to the Second member for perusal & return after which the file may be sent to the Third member

My dear Sir

With reference to File No. 28 dated 3rd July 1920, I am directed to write as follows :-

The question for decision is whether the Murugi Swami should be allowed to pass in procession with music and all the paraphernalia, granted to him by Government, in front of the Sivaganga Matt at Sivaganga, which is the head-quarters of that Swami.

Forwarded with compliments for perusal & return.
First Member
His Member

Recd 28.7.20.

Pcc. Ltr.

Government Order of December 1908, about which there has been so much discussion in the Notes, lays down that the Matt has every right "to go in procession with the insignia along public streets, except to the extent to which such right may be in conflict with express orders of Government or Judicial decisions, regarding the rights of other communities", and it then goes on to interpret, and in doing so, to modify materially, the orders of Government conveyed in the Muzrai Secretary's letter No. 713 dated 9th August 1907, but it may be noted, only in so far as temples are concerned. There is no mention of a Matt, belonging to the same or any other sect.

The Government Order of 1908, unsatisfactory and ambiguous as it is in some respects, cannot be regarded as finally disposing of such cases as the present one. In the first place, it does not call in question or dispute the existence of the well-known custom long recognized and repeatedly affirmed by Government, namely, that the Swami of one Matt shall not pass in procession with music etc., in front of the Matt of another Swami, and in the second

place, as already stated, the Government Order of 1908 only refers to the Murugi Swami going in procession in front of temples or other places of worship, and no mention is made of Matts at all.

When at your request, the late Sringeri Guru went to your Mansion at Mysore, for Padapooja in 1907, His Holiness had, in order to avoid going in front of the Parakal Matt, to take another and longer route. The authorities of Ahobala Matt, which was situated on this road protested, and a complaint was actually made to Government.

(The objection of the Ahobala Matt people was, however, not a reasonable one, as their Matt in Mysore is not the permanent or usual residence of the Swami, nor is Mysore his head-quarters in any sense of the word.)

In British India, under several rulings issued from time to time, public roads are considered open to all persons, irrespective of caste or creed; and one community cannot prevent another from using them; but even there, such a general right is, His Highness understands, in some cases subject to the mamool or custom prevailing in the locality.

When once during the reign of the late Sri Krishnaraja Wadiyar III, His Holiness the Guru of Sringeri Matt had to visit Nanjangud, the Swami of Raghavendra Matt is reported to have objected to the former passing in front of his Matt. The Amildar reported the matter to His Highness the Maharaja, who sent a Nirup to the Amildar of Nanjangud (Copy attached) directing him to send the Swami of Raghavendra Matt to Mysore and then arrange for the visit of the Sringeri Guru to Nanjangud with all honours according to mamool. It becomes evident from the above that, though the Guru of Sringeri Matt was en-

titled to go, by right of mamool, in procession before the Raghavendra Matt (this privilege is said to be enjoyed only by the Sringeri Swami), it was not proper, in His Highness's opinion, that the latter Swami should remain in his Matt on the occasion of the former's visit.to Nanjangud.

These facts and incidents are recounted here to show the great importance which has always been attached to the mamool in question, and the Government Order of 1908 cannot be held or allowed to brush it aside altogether.

Having regard to the fact that disputes often arise between Brahmin Mathadhipathies themselves in the matter of one Swami going in procession before the Matt of another Swa His Highness feels that it is the more necessary, for Govern ment to enforce a strict observance of this custom, between a Lingayet and a Brahmin Matt, and to insist upon complete reciprocity in such matters, if endless trouble is to be avoided. It would be only adding one more, and a perpetua cause of friction, to the innumerable ones already existing between these two rival communities, if any relaxation of this custom was permitted, and one community was allowed " to set at defiance another ".

It may also be noted that the Sivaganga and Murugi Matts have been given the same rank and privileges by Govern ment, and are regarded by it as of equal status.

For all these reasons, His Highness regrets that he cannot allow the Murugi Swami to pass in procession in front of the Sivaganga Matt at Sivaganga, though the Siva- ganga Swami himself is not in residence there at present. Subject to this condition, there is of course, no objection

to the Murugi Swami going to Shimoga if he wishes to do so.

Yours Sincerely
Mirza M. Ismail

Sirdar M. Kantaraj Urs, C.S.I.,

Dewan of Mysore,

Bangalore.

శ్రీ ష్ణ కాంజీవడెయ్యరవరు

ఆంగీరధభంవత్సర అనిర ప్యే కాం ఖ శ్ర గళ
శల్లూ – శ్రీ వుక్కు ॥ చంజదగూడ అమల దాం క్రు
నిశాధ్యన్యనిసి బరశి రంక్రుతిస్తు దిశూం చి. తిసాగి–
ం క్రుత్తుద అశీర్వాయిం చేల్లూ చివర శ్రు శ పాం య్తు.
శ్రీ వుమ శంత్రు స్థాం మిగళ్ళవరు చంజదగూం డ అళ్ళ
ధక్రు ద ట్రోం గ శేం ట్టి ం య్తు స్థి ంతు గ్రహు యిరువద్దరింద
శ్రీ శ్రీ శ్రీం చీదరి స్థాం మిగళ్ళవరు చంజదగూం తిగి
బరువవళిగే మూం ద కేళ్ళి శాం క్రు ంతు గ్రహిభవ మత్తద
ముం చే శ్రీం చీదరి స్థాం మిగళ్ళవరు బరం తాం డిగు
ంయు ంబు దాం గ వుమ శంత్రు స్థాం మిగళ్ళు కీడ్రుశాం తి
దీడవస్థాం న ర్తి ట్రోండగశక్తి బళిక్కే ధక్రు దముంచే
గూం డరిగే ట్రోం రశక్తి బాళి ంయేత్తూం ంతుల్లు ధ్వనిక్రుద
వర కీడ్రుదల్లి ంయం తిగూం ల్లి ఖ్చరు స్థాం మిగళ్ళు
బంతిల్లి నీం దు కీడ్రుశక్తి తి ంతీడ బళిక్కే అశ్వీతి
ంయూం దమీడ్రశదే నడెదు రేం ంచే నీం బశిశర
గళ్ళాం గి బళిదు ల్లిరువదు గ ంయు శ్రీ. వుమ
శంత్రు స్థాం మిగళ్ళన్న నేమ్మదిగూం రిసి బరువ
మీడ్రశ కీడ్రుల్లి ల్లివరు బరువల్లి మాం యుం
బిట్టు దవరిగూం బంచూం అంచూం అల్లి ందాం ఆమే
డాం శదల్లి ట్రోం శక్తు నేమ్మదిగూం రు లూం రవళ్ళ ం
బరువంతే బడ్డ గ కీడ్రుల్లి అనశదన్న నేమ్మదిగూం తి
నీ శ్రీ గు గువదు. శ్రీ శ్రీం చీదరిస్థాం మి
గళ్ళవరు బంచశ్రీరు బాం య్తు ల్లివరిగే మూం చిరం
ంయం దమ శ్మశాన నళ్ళన్న బడిసి గ మూం చిరంచు
శాంతి ల్లు. గంధ మూం డిమే స్థాం గలాం దీడ
ంయ్తు ని. ఇక్క ఉంట్లో ంయూం గుంచశీద మాం గ

Sd) శ్రీ శ్రీ ష్ణ –

R. S. III-2]

General and Revenue Secretariat.

MMR File No. 635 of 191 15

Serial No.

Two drafts — G.O. & Endorsement in English & one (rough) in Kannada. Submitted ..

(Second member) AWP 30.7.20

The above have been put up under my direction & appear to me to be suitable. The cost of the draft appointment is stamped both in English as well as in Kannada. If the Mysore authorities ask for copy of the G.O in the matter their signed may be supplied to their Pleader. I have no objection to their being furnished with a copy of the G.O in the first instance alone. The matter is still pending in the Supreme Council

(Hon'ble) Reel 31.7.20

I approve the drafts. As the case is important, I should like that this matter be brought before the Council as soon as possible.

Reel 2.8.20

Reel 3.8.20

1st member
2nd member

To make sure with compliments

G. R. S. III-2]

General and Revenue Secretariat.

File No. 685 of 19 19-20

Serial No.

The draft order and the draft endorsement have been seen by the Exec and Fin Members they have made no remarks.

May the approved G.O and endorsement (in Canarese) be issued?

Dewan) VJ 7/8/20

Orders approved. Issue G.O & endorsement (in Canarese) with these seen

9-8-20

Issue today

CMG 9-8-20

To the Dy Com Bang: D. no. 508 of 9.8.20

Direct that the long established custom of one matt being prevented from passing with music & pan Sheenahs in front of another matt shd be insisted on & that the Margi swamis shd. not be allowed to pass in front of the Sringeri matt.

To Veerasaiva

To the Residents of Sringeri & Kadur D. No. 527 of 9.8.20

Inform them that Govt cannot permit the Margi Swamis to pass in procession with Sringeri matt.

NOTE—Contn. sheet.

Serial No.

Orders are solicited on the following points :—

1) May not a copy of the order be sent officially to the Mysore Office for record?

2) As this is an order which explains the scope of the G.O. of Dec. 08 which is printed, may this order be ~~not~~ printed

3) May the order which is a standing order in respect of the custom of one matter being precluded from passing in front of another matter be placed at the disposal of the Press?

4) May it be published in the Gazette

5) Is it necessary to translate it & publish it in the Kannada portion of the Gazette?

RG
12/8/20

For orders.

Other cases about petitions on the same. May ~~the~~ the G.O. be communicated to them

NOTE—Contn. sheet.

General and Revenue Secretariat.

File No. 835 of 19

Serial No.

either by issuing a Copy of or by a suitable Endorsement

Asst 12/8/20

Dy Secy)

I would, however, say that as the Questions raised relate in the 1st instance to the Press Act & the Press (i.e representations of certain Mahts and others including certain Mahomedans).

Second member) WJ 12/8/20

937-250
12.8.20

I agree with the Secy in Secy. as regards 1 & 2. I shd like to know if the provisions of 1907 & 1908 orders are published in the Gazette. both in English & Kannada. places on the Press Table

Paul
13.8.20 W/13/8/20

Files Nos 57 of 02-03 Contl the Kannada Encts of 1907 and 65 of 08 Contl the G.O. of Dec. 08 are subs. There is nothing to show that they were placed on the Press Table & or published in the Gazette. But it is

NOTE—Contn. sheet.

eral and Revenue Secretariat.

File No. M/2 of 19

Serial No.

Respectfully submitted that the rules regarding placing such orders on the Press Table or publishing them in the Gazette were not so defined as more particularly the Calls.

The order is of general applicability and confers certain definite rights to all classes & communities who should know it clearly.

~~[illegible]~~

Orders are solicited in the matter.

RG
17.8.20

So far as I know, four orders were not ordinarily published in the Gazette before 1919.

(Second Member) WJ 17/8

1079-78.
18.8.20.

Under the rules, it seems that the papers in the Press Table or the orders pertaining to [illegible]

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

Three copies put up.

250 Copies of G.O. No 508/ mur 635-19-4 dated 9.8.20 declining permission to the Murgi Swami to pass in procession with paraphernalia in front of the Sri Sivaganga Matt are received and orders are solicited as to

1) whether they can be distributed to all D.Cs as usual

2) whether they can be sent to heads of Matts who had applied in this connection and (3) whether they can be sent to the General Records for custody as usual.

Submit for orders

KK

24/9/20

1) The copies (Printed) may be distributed to the D.Cs.

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

N B —Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

As usual,

2) The applications received from the Marthadihpatis protesting against the passing of the Magistrate's in possession in front of the surjagarh Watta, are all dairi the papers with the exception of a copy & Each of them may be sent with a covering letter to the agents

3) The rent & copies will be lodged in the Govt records

The memo file is Sub?

24/9/20 For Orders

24/9/20

Today

Yesterday 24/9/20

NB - Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

2010-230
29.9.20

Copies may be distributed as proposed

Peel
1-10-20

AMP 1/10/20

N B —Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form

N O T E.

It has been a long recognised etiquette prescribed by custom and a consideration for the feelings of others:-

i. that processions of one pursuasion should stop play of music while passing in front places of worship of another pursuasion and

ii. that the Swami of one Matt should refrain from riding (on horseback or palanquin) with his insignias in front of another Matt whether of the same or of different religion or sect.

2. The first was emphasized by the late Chief Commissioner in his letter dated 6th February 1862 to the Bangalore Cantonment Magistrate on which the well-known proclamation of 1868 was issued; and it has subsequently been re-iterated in several orders of the Government.

3. Regarding the etiquette as between Matts, I may refer to a still older document, viz., a Mahazar dated 11th September 1837 drawn up by the residents of Sodhe Taluk on the occasion of a dispute in connection with a difference which had arisen between the Sivaganga Matt and the Swami of the local Lingayat Mutt. The Mahazar reads as follows:-

[illegible]

English Rendering of the Kannada Mahazar referred to:-

*In many places there are Matts of the followers of three Mathas (Sects). As it is not the etiquette for the Swami of one Matt to go in front of another Matt with palanquin and other birudus, it has appeared to us that Melinagavi Rachotayya also should not pass with palanquin and other Maryadas in front of the gate of Sri Sivaganga Matt and of the Mahadwara of the Temple for a distance of 12 Marus. We have given this Mahazar in writing accordingly.

The above mahazar has also been referred to in a subsequent correspondence between the Division Superintendent and the Chief Commissioner in 1866; the papers are put up in the main file.

4. The two questions, viz, (i) the stoppage of music by processions in front of places of worshi and (ii) that the prohibition of the Guru of one Mutt riding in front of another are however two distinct ones. In connection with a dispute between the Swamies of Sripadaraya Mutt and Majjigehalli Mutt both mutts of the same Vaishnava pursuasion, the Dewan Sir K.Seshadri Iyer has recorded a minute in the following words:-

"The question whether the Guru of the Majjigehalli Mutt is or is not entitled to pass with music and insignia in front of the Sripadaraya Mut does not arise as wrongly assumed from the terms o the Chief Commissioner's order relating to processions of rival religionists. But there is a custom generally recognised under which certain Mutts have been habitually receiving some deference from certai other mutts of the same religion; there are instances of this custom as regards certain Smarthas and Vaishnava Mutts. How such a custom applies to this case is the only point for elucidation; but this has been lost sight of in the local Officer's reports".

5. The reason is patent. A Mutt is not strictly a place of worship. It is a Monastery- the Headquarters of an ascetic recognised as the spiritual head of a sect or the local group of a sect. Worship therein is limited to the Mutt; and in all matters concerning honors and insignias there prevails the special feature of the personality of

the presiding Priests apart from the creed to which the Institution belongs.

6. Hence it is that while the rule of the stoppage of the music in front of temples and other places of worship is enforced only as against rival religionists, that is to say against a Hindu procession passing in front of a Mosque or Church or vice versa, the etiquette of the Priest of one Mutt refraining to ride in front of another Mutt has been asserted and vindicated even as between Mutts of the same sect or sub-sect such for instance the Sringeri and the Sivaganga Mutts, the Majjigehalli and the Sripadaraya Mutts, the Uttaradi and the Raghavendraswami Mutts, the Parakala and the Vanamalai Mutts.

7. In the case of the Murgi Mutt too, both the questions stated above have arisen for consideration and orders thereon have been passed by the Government.

8. When in June 1907, a Rahadari conferring certain honours on the Murgi Mutt was issued, the Agents of the other Mutts in the State submitted a protest. After giving them a hearing the Government issued an order (Endorsement dated 9th August 1907) assuring them that the Rahadari was subject to the recognition and the enforcement on th Murgi Swami of the restriction established by long standing custom that the Swami of one Mutt should not pass riding with honours in front of another Mutt. This endorsement is practically an official dictum binding all the Mutts in the State to a reciprocal observance of the long standing custom that the Swami of one Mutt should not pass riding with honors in front of another Mutt.

9. In October 1908 the Agent of the Murgi Mutt petitioned the Government complaining against an order passed by the local Authorities about the processions of the Mutt in Gubbi. The order of December 1908 was then issued. In this order, the Government have pointed out that:-

i. " the Rahadari is conclusive evidence of the right of the Mutt to go in procession with the insignia except to the extent to which such right may be in conflict with express orders of Government or Judicial decisions regarding the rights of the other communities and

ii. that in the letter to the Deputy Commissioner, Chitaldrug No. 713 dated 9th August 1907, the Government had in view only the reciprocal rights of the people of one pursuasion to have music stopped in front of their places of worship by people of other pursuations and did not intend to convey the idea that one sect of Hindus passing in procession should stop music in front of a temple belonging to another sect of Hindus."

10. The approved draft of the endorsement dated 9th August 1907 is not forthcoming; nor is the letter thereon to the Deputy Commissioner. Chitaldrug No.713 of the same date available in the records of the office. A copy of the letter has since been obtained from the Deputy Commissioner, Chitaldrug District. I quote below paras 3 and 4 thereof:-

> " ~~Exxpara~~ 3. In inviting your careful attention to the terms of the endorsement forwarded with this letter, I am directed to request that you will personally see that although the Swami

of the Murgi Mutt is permitted to pass through the streets of Chitaldrug, still the mamool rule obtaining everywhere in the State to the effect that music and other similar demonstrations should be stoppe d in front of other institutions such as Mutts, temples, Mosques and Churches, is strictly observed.

4. Your endorsement granted to the petitioners seems to show that you are under the impression that the Rahadari granted to the Murgi Mutt empowers the Guru thereof to pass with his paraphernalia anywhere and everywhere without any restriction whatever. I am to point out that the Rahadari is subject to all restrictions which according to mamool and the esisting orders have to be observed in the matter of stoppage of music and so on."

11. Reading the above with the explanatory instructions conveyed in para 9 of the Government Order of 12th December 1908, it would be seen that these instructions refer only to the reciprocal right of the people of one pursuasion to have music stopped infront of their places of worship by people of other pursuasions and that on this point the Government have ruled that the right prevails only as against rival religionists and cannot be extended as between different sects of the same religion. pursuasion, as for instance, one sect of Hindus passing in procession in front of a temple belonging to another sect of Hindus.

12. In the present case, there is no question of

the stoppage of music in front of any temple.

13. The question on the other hand is whether or not the Swami of Sri Murgi Mutt may pass with honors in front of another Mutt-- Sivaganga Mutt under the Rahadari of June 1907. Such a claim has been specifically vetoed in the endorsement dated 9th August 1907 granted to all the Mutts; and no further question about this was ever raised by the Mutt itself up-to-now.

14. The endorsement in question and the letter to the Deputy Commissioner, Chitaldrug No.713 were issued on 9th August 1907. The fir st question that was raised by the Mutt with reference to the Rahadari subsequent to the date of the above communication was a claim telegraphed by the Deputy Commissioner on 14th August 1907 and formally advanced by the Agent of Mutt in a subsequent petition dated29th August 1907 that Panchakalasa should be permitted as a necessary appendage on the palanquin which the Rahadari had described as a ~~Sadha Pallaki~~ sadapallaki This claim was investigated and vetoed by the Govt. in their order issued in May 1908.

15. The next question raised by the Agent of the Mutt was with reference to the instructions communicated to the Mutt by the local Officers while the Swami was in tour in Tumkur District in the months of September & Oct 1908. This petition referred ~~chiefly~~ to the conduct of the Swami's procession in certain streets of Gubbi ~~particularly with reference to the and the chief principal representation was~~ In it, the Mutt raised no question whatever of the Swami's right to pass in front of another Mutt. In fact, in the Explanatory note filed by the Agent of the Sri Murgi Mutt on 14th November 1908 which will

be found in the file No.65 of 1908 relating to the order of December 1908, the Agent has written as follows:-

> "While previous orders of the Government have submitted the Rahadari to well-defined and definite mamools for general guidance the Proceddings just referred to dated 16th September 1908 introduces the words local mamool to which a casual visitor like His Highness' the Sri Swami cannot be subjected."

From the above it will be seen that the principal representation of the Mutt was against the introduction of a local mamool and this has formed the subject of the orders conveyed in para 11 of the Proceedings of 12th December 1908.

16 In regard to the restrictions to which the Rahadari had been submitted the Mutt itself had nothing to urge; there was therefore no occasion to discuss the endorsement of 9th August 1907 and this endorsement has not been specifically referred to or even read in the preamble of the Government Order of December 1908. No formal revocation of the restriction laid down in the endorsement in the matter of the Murgi Mutt Swami passing in front of another Mutt has been declared in the Government Order of 12th December 1908 ~~which order has not been~~ otherwise ~~even~~ communicated to all the other Mutts and persons to whom the above Endorsement had been issued.

17 In fact if the Murgi Mutt had construed the order of December 1908 as having over-ruled the restrictions placed on the Rahadari by the ~~endorsement~~ decision of 9th August 1907 the Agent of the Mutt

would have put forward this order as an authority in support of his very first application presented in the present case; on the other hand it will be seen that even the Deputy Commissioner Mr. G. Aravamudiengar has not referred to the Order in his report to the Government; and it was not until the Agent's attention drawn to the Endorsement of 9th August 1907 that he has chosen to take his stand on the order of 12th December 1908 notwithstanding the fact that in his Note dated 14th November 1908 the Agent has admitted that the previous orders of the Government have submitted the Rahadari to well-defined and definite Mamool for general guidance and he had ~~thon~~ then nothing to urge against such restriction ~~to~~ based on Mamool.

18 I may also submit other circumstances to presume that in the order of 12th December 1908 the Govt. had not intended to reconsider the endorsement dated 9th August 1907 by which all the Mutts in the State have been bound to a reciprocal observance of the long standing custom that the Swami of one Mutt should not pass riding with honours in front of another Mutt,

19 Subsequent to the issue of December 1908 the Government have dealt with two cases of dispute in the matter of Swami of one Mutt passing in front of another Mutt; in neither of these cases have the Government taken into consideration the bearing of the Order of 12th December 1908 on such disputes.

19 First there was a complaint that the Sringeri Swami passed in front of the Ahobala Mutt at Mysore Though the complaint was preferred on 8th July 1907

yet the Deputy Commissioner's report thereon was not received till long afterwards March 1909 and in dealing with this question the Under Secretary (Mr. A. Subramania Iyer) has noted as follows:-

> " The general question is one of importance and delicacy.
>
> In submitting for His Highness' orders the applications of protest against the grant of honors to the Murgi Mutt the late Dewan on 3rd April 1908 has noted thus:-
>
> " They were assured that in exercise of the privileges allowed to the Murgi Mutt a Swami should be required to abide strictly by the esirsting rules and custom under which one Swami should not pass with music in fromt of the Mutts of pursuasions x x
>
> These words support the contention that in Mysore the mammool is that one Matadhipathi should not pass in front of another Mutt with music and paraphernalia. It seems to me that this is a matter depending on the status of the Mutts concerned and that a hard and fast rule cannot be laid generally."

The Government, however, did not go into the general question raised but decided this particular case on other grounds namely that the building though styled as a Matha is not used as such (i.e., as residence of the Swami or otherwise) and that no evidence of a restrictive custom as alleged has been proved.

20. The next case was a protest from the Agent of the Parakala Mutt to Sri Vanamamalai Swami going with music and other paraphernalia in front of

the Sri Parakala Mutt at Melkote in 1913. Even this case has been considered by the Government and disposed of without reference to the order of December 1908 by leaving the settlement to the discretion of the Magistracy.

19.6.20

Dosey)

MURGI MUTT.

The main question is whether th Government Order, i.e., the Kannada endorsement No.775 dated 9th August 1907, laying down that the Swami of the Murgi Mutt should abide strictly by the existing rules and custom under which one --- Swami should not pass in front of the -- Mutts of other persuasions, etc., has -- been cancelled by Government Order No.450 9 dated 12th December 1908.

2. In the Order of 1907, it is stated that the honours revived in favour of the Murgi Mutt under the Rahadari, dated 29th June 1907 were subject to the condition that he should observe the mamool under which one Mutt should not go in front of temples and other Mutts with music etc. In 1908, the Murgi Swami -- began to tour in the Tumkur District when certain difficulties were raised by some Brahmins. On getting a report from the Deputy Commissioner, Government passed an Order on 16th September 1908, leaving it to him to decide all questions of local mamool. A meeting of Lingayats was held at Sholapur on 13th October 1908, and they presented a Memorial protesting against the directions given about questions of local mamool in the above Order and other matters. In passing Orders on this Memorial, Government directed on 12th December 1908, that the Murgi Swami might go in -- procession with music, etc., in front of Hindu places of worship and th

Apart from this extract, the wordi of paras 9 and 10 of the Government Order itself shows that only temples were inten ed to be conveyed by the expression - - - "places of worship." Reference may also be made to letter No.6291 dated 8th Febru- ary 1868, from the Secretary to the Chief Commissioner to the Cantonment Magistrate in which Temples Mosques and Churches have been referred to as places of worship.

Therefore the privilege conferred or the Murgi Swami to go in front of Hindu temples, does not authorize him to pass -- in front of a different class of buildings, viz., Mutts which are the places of resi- dence of Hindu ascestics.

4. As regards mamool, it is of two kinds, viz.; general and local. A - - - general mamool or custom is one obtaining everywhere in the State, whereas a local custom is one which is observed only in a particular District, City or Village or at a particular place in respect of the things and persons which it concerns.

There is a custom that ~~the~~ Matade- pathi should not pass in procession with music, etc., in front of the Mutts of --- others as the following authorities will show:--

(a) The Deputy Commissioner, Kolar having refused to permit the Majjigehalli Swami to pass in front of Sripadarayaswami Mutt - both of them Brahmin Mutts of the Madhva persuasion, the ques

850 & 17-1-99 (2)

appeal before Sir Sheshadri Iyer and he passed the following order on 17th Janua. 1899:-

"The Government must, however, now decline to direct any departure from the custom under which the Guru of the Majji gehalli Mutt is not to pass with processional music in front of the Sripadaraya-swami Mutt. He can pass subject to the playing of music being stopped in front of the main gate of the latter Mutt."

On 28th June 1902, the Majjigehalli Mutt was allowed to pass with music, etc., as the Swami produced a Nirup of His Highness Krishnaraja Wadayar III, allowing him this privelege. The cancellation was not due to any finding that there was no such custom.

(b) In Mr.V.P.Madhava Row's submission Note dated the 3rd April 1908, he has stated as follows:-

"They (those who objected to the grant of a Rahdari to the Murgi Mutt) were assured that in the exercise of the priveleges allowed to the Murgi Mutt, the Swami would be required to abide strictly by the existing rules and custom under which one Swami should not pass with music in front of the Mutts of other persuasions,"

(c) Para 3 of letter No.713 dated 9th August 1907, from the Muzrai Secretary to the Deputy Commissioner, Chitaldrug, is as follows:-

"In inviting your careful attention to the terms of the endorsement forwarded with this letter, I am directed to request that you will personally see that although the Swami of the Murgi Mutt is permitted - to pass through the streets of Chitaldrug, still the MAMUL RULE OBTAINING EVERYWHERE IN THE STATE to the effect that music and other similar demonstrations should be -- stopped in front of other Institutions ~~xxx~~ such as Mutts, Temples, Mosques and Churches, is strictly observed."

(d) In a Mahazar executed on 11th September 1837, by persons of four Taluks, other than Smarthas, it is stated that it is not "MARYADE" for the people of one Mutt to go in front of another Mutt with planquin and other Birudhu

These clearly prove the mamool that a Matadhipathi should not pass in front of another Mutt with music, etc. And there can be no doubt that this is a general custom, observed throughout the State; The instructions conveyed in Para 11 of the -- Government Order dated 12th December 1908, which relate only to local customs cannot therefore be regarded as cancelling the instructions given in the Order of 1907 about general customs.

5. When honours in favour of the Murgi Mutt were reviewed in 1907, and a Rahadari was granted, the representatives of the Mutts of Uttaradhi, Vyasaraya, --- Raghavendraswami, Sringeri, Kudli-Sringeri and Parakalaswami raised objections and

and they were heard by the Dewan on 7th August 1907 and they were given endorsements that the Murgi Swami would not be allowed to go in front of Mutts of other persuasions with music, etc. If it was intended to modify this order in December 1908, surely notices would have been issued to them to show cause why it should not be cancelled, especially as it is stated in Government Order dated 5th May 1906 (Page 181 of the Muzrai Manual) that it is the duty of local officers not to allow any deviation from mamool unless danger to the public is apprehended by following it or new conditions have arisen which ~~xxx~~ make the observance of the mamool needlessly --- onerous to a large section of the community and that in the latter case the departure from mamool should follow as the result of a regular enquiry by the authorities held on the representation of the people affected and with due notice to the apposite --- party. But no notices were given to these Mutt Agents and they were not heard nor was a copy of the Order dated 12th December -- 1908, sent to any of them. Therefore --- there could have been no intention to disturb the Order conveyed by the endorsement of 1907, in so far as it related to Mutts, which were the Institutions with which they were primarily concerned.

6. The contention of the Murgi Mutt does not seem to be that the order of 1907 was never binding on them but that it has been cancelled by that of 1908. ~~xxx~~ - - - ~~had been Order was passed on an endorsement~~

In connection with this contention, the full extract from the Murgi Mutt Agent's representation dated 14th November 1908, is worthy of consideration:-

"While previous orders of the Government have subjected the Rahdhari to well -- established and definite mamuls for general guidance, the proceedings just referred to dated 16th September 1908, introduces the word Local mamul to which a casual visitor like His Holiness the Sri Swami cannot be subjected. x x x x At the most, if a Mutt of some high status and importance has observed any mamool such as cessation of music before any Institution in any place, such mamool if well ~~proved~~ founded and not vexations may be applied to the Sri Swamy Therefore when defined conditions are laid down to ascertain mamools, which are not purely Local, there may not be many such mamools in the whole State, which can be applicable to a Mutt of the status like the one in question."

This reads like an admission by the Murgi Mutt authorities that they have no objection to be bound by reasonable general mamuls, though they are not willing to be bound by local mamools.

8. Vanamamalai Mutt and Parakalaswami Mutt are both Sri Vaishnava Mutts. If the order of 1908, is regarded as permitting an Swami to go in front of any other's Mutt -- with music, etc., the Swami of the Vanamamalai Mutt could have gone in front of the -- Parakalaswami Mutt in Melkote without any body's permission.

But the Parakala Swami raised objection to the Vanamamalai Jheer going with mus in front of the Parakala Mutt at Melkot and the Government said that it was of - doubtful expediency to countenance the claim of the Parakala Mutt about the sto ping of the music in front of the vacant Mutt building, as it would not be in kee ing with what was due to the visiting --- Swamigalavaru, but that the matter would however be left to ~~the~~ discretion of the local ~~majistry~~ Magistracy as suggested by the Deputy Commissioner and that that particular --- route might be ~~varied~~ avoided if practicable and if it was absolutely necessary to do so- No such instruction would have been issued by Government on 12th June 1916, if the order of 12th December 1908, had been unde. stood to authorize the passing in procession with music by a Matadipathi before --- another Mutt. Nor would the Deputy Commissioner who was the Mudral Superintendent on 12th December 1908 have sought the instructions of Government on this point.

9. If it was the intention of

the Order of 12th December 1908, was passed to cancel that of 1907, nothing would have been easier than to insert a single sentence in it to the effect that "the order of 9th August 1907 is hereby calcelled", but there is no such recita in it and there is no reference to the order of 1907 either in the preamble or in the body of the Order of December 1908.

10. It has been the policy all along to follow the mamool. In the absence of any weighty reason which is not apparent, the mamool that one Mathadhipat should not go in front of another Mutt with music, etc., was not liley to have been declared to be of no binding force.

11. These considerations show tha the Order of 1907 has not been cancelle by that of December 1908.

12. Assuming such a cancellation has taken place, it is doubtful if the order of 1908, is valid. That one Matadhipathi should not go with music in fron of another Mutt was not a rule laid down for the first time in the Order of 1907. It merely referred to a pre-existing custom. A custom recognized by Government would appear to have the force of law and the question whether by an executive order Government can say that such a custom need not be followed, seems to require consideration.

13. The Mathadipathis of the several Brahmin Mutts referred to above

cannot be bound by the Order of 12th December 1908, to which they were no parties

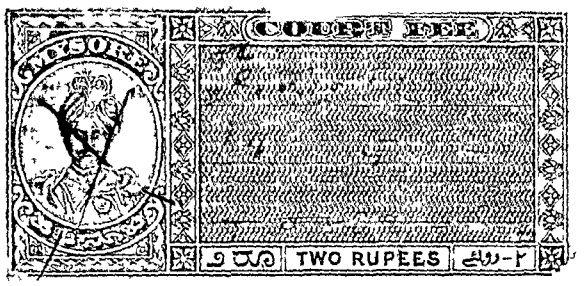
14. Even assuming that the order of December 1908, relates to general customs, it expressly recites that the Murgi Mutt would be bound by customs recognized in Judicial decisions or previous Orders of Government. And it has already been shown that this general custom has been -- recognised in the Order of 1907. Even according. to the Order of 1908, the general custom is binding on the Mutt.

15 It is admitted in the Murgi Mutt Agent's representation dated 14th November 1908, that "The Rahdhari" had been subjected by orders of Government passed before 16th September 1908, to~~o~~ well established and general mamools and the mamool ~~mutt~~ in question is well established and general.

16 The Note submitted on 3rd April 1908, by Mr.V.P.Madhava Row in which he said that the Murgi Swami would be required to abide strictly by all existing rules and custom under which one Swami should not pass with music in front of the Mutts of other persuasions ~~was~~ approved by His Highness on 9th April 1908 (vide Muzrai File 405 of 1907-08).

17 This instruction which deals with a general custom does not clash with the order of 1908 which refers to a local custom

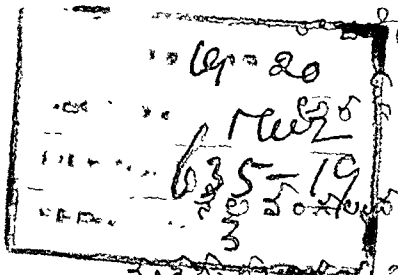
18 20



Interview petition
no. 96
18/5/20

Munsiff
Secretary
The Dewan will
be glad if the
papers will be
submitted to
him tomorrow
morning.

The facts relating
to the first order
will also be found
in the
Dy. Collr's
letter dated
27-4-1920
Ltr
30
Dy
18/5/20



ಮಾನ್ಯ ದಿವಾನ್ ಸಾಹೇಬರವರಿಗೆ ಸಲ್ಲಿಸುವ ಅರ್ಜಿ

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಶಿವಪುರ ಗ್ರಾಮದ ಸಾಹುಕಾರ್ ಶ್ರೀಯುತ ಎಂ. ಶಾಂತೆರಾಜು ಬಿ.ಎ.; ಎ.ಜಿ.ಪಿ.ಎಂಬವರು

[illegible] 13-4-20 [illegible] 15-4-20 [illegible]

(3) [illegible] 12-4 [illegible]

(4) [illegible]

ಸುತ್ತ, ಶ್ರೀಮಂತಾಧ್ಯಕ್ಷರೂ ಶ್ರೀ ಸ್ವಾಮಿ ದೇವತಾಸ್ಥಿತಿಗಳೂ ಇರುವುದೆ ಪ್ರಸಾದವು
ಸಂಪಾದಿಸುವುದಕ್ಕೆ ಎಷ್ಟೋ ಕಷ್ಟಪಡಿಸಿಕೊಂಡರೂ ಸಂಪಾದಿಸಿದ ದ್ರವ್ಯವು ಸುಖಕ್ಕೆ ಬೇಕಾದಷ್ಟು
ಪ್ರಯೋಜನಕ್ಕೆ ಬರುವುದಿಲ್ಲ. ಅಲ್ಲದೆ ಸಂಪಾದಿಸಿದ ಧನವನ್ನು ಅನುಭವಿಸುವುದಕ್ಕೆ ಅವರು
ಸಾಮಾನ್ಯವಾಗಿ ಸಂತತಿಯಿಲ್ಲದೆ ಇರುವುದರಿಂದ ಶ್ರೀಮಂತರಾದ ಸ್ವಾಮಿಗಳ
ಜೀವಿತಕಾಲ ಸುಮಾರು ೧೯೦೭ನೇ ಇಸವಿಯಲ್ಲಿ ಕೆಲವು ವಿಶೇಷವಾದ ಸಂಸ್ಥೆಗಳನ್ನು
ಕಾಲದಲ್ಲಿ ಬಾಳಾಭಿವೃದ್ಧಿಯಾಗಿರುವುದಾಗಿಯೂ ಸುಂದರವಾದ ಸಂಸ್ಥೆಗಳನ್ನು
ಸ್ವಾಮಿಗಳು ಮತ್ತೆ ಬೇರೆ ಸ್ವಾಮಿಗಳ ಮಠದ ಪೀಠಾಧಿಕಾರಕ್ಕೆ ಬರುವುದಕ್ಕೆ ಮುಂಚೆ
ಹೊಂದಬೇಕೆಂದು ಪ್ರಾಚೀನರಲ್ಲಿರುವ ಸ್ವಾಮಿಗಳು ಅನುಸರಿಸಬೇಕೆಂಬ
ನಿಬಂಧನೆಯಿರುವ ಬಳ್ಳಿಹೊಂಡಿರುವ ೧೯೦೭ನೇ ಇಸವಿಯಲ್ಲಿ ಸುಮಾರು ೧೨
೭೭ ಸೇರಿರುವರು ಇಂತಾದರೆ ಮೇಲಾಗ್ಗೆ ಮತಾಭಿಮಾನಿಗಳ ಸಂಖ್ಯೆ ಹೆಚ್ಚು
ಆಗಲೆಂದು ಕಳಿಬೇಕೆಂದು ಪ್ರಯತ್ನಿಸುವುದಕ್ಕಿಂತ ಮೊದಲು ಆಧ್ಯಾತ್ಮದ ಸ್ವಾಮಿಗಳು
ಬಾಳಾಭಿವೃದ್ಧಿ ಬಿರುದಾವಳಿಗಳುಳ್ಳವರೆಂದು ಸಂಸಾರಿಗಳಿಗೆ ಹೆಚ್ಚು
ಬೇಕಾದಷ್ಟು ಪ್ರಯೋಜನವಾಗುವುದಿಲ್ಲ. ಅಲ್ಲದೆ ಸಂಸಾರಿಗಳಿಗೆ ಸಂತತಿಯಿಲ್ಲದೆ
ಇರುವುದು ಸಹಜವಾಗಿ, ಮುಂದೆ ಕಳಬೇಕಾದ್ದಕ್ಕೆ ಯೋಚನೆಯೇ ಇಲ್ಲದೆ ಸಂಪಾದಿಸಿದ್ದನ್ನು
ಅನುಭವಿಸಲು ಮುಂದಾಗಿರುವ ಸಂತತಿಯುಳ್ಳವರಿಗೆ ಮಾತ್ರ ಸಂಪಾದಿಸಿದ ಧನವು
ಪ್ರಯೋಜನಕ್ಕೆ ಬರುವುದಲ್ಲದೆ ಸಂಪಾದಿಸಿದವರಿಗೆ ಬರುವುದಿಲ್ಲ. ಜೀವಿಸಿರುವಾಗ
ತಿಳಿಯಬೇಕಾಗಿ ಬರುವುದಿಲ್ಲವೆಂಬ.

(5) ಕೆಲವು ಪೀಠಗಳಲ್ಲಿ ಎಷ್ಟೋ ಸಮಯದಿಂದ ಅನ್ಯಾಯವಾಗಿದೆ ಎಂಬುದು
ವಿಷಯವಾಗಿರುವುದು. ಈ ಅನ್ಯಾಯವು ಧರ್ಮಕ್ಕೆ ವಿರೋಧವಾಗಿರುವುದು, ಪಕ್ಷಪಾತಕ್ಕೆ ಅವಕಾಶ
ಕೊಟ್ಟಿರುವುದು ಸಂಸ್ಥಾನದಲ್ಲಿ ಕೆಲವು ಕಡೆಗಳಲ್ಲಿ ಕೆಲವು ಕಾಲಗಳಲ್ಲಿ ವಿವರವಾಗಿ ವಿಚಾರಿಸಬೇಕಾಗಿ
ಬಂದಿತ್ತು. ಅವುಗಳು –

I ಶ್ರೀಮಠಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ಸಂಸ್ಥಾನಗಳಲ್ಲಿ ಕೆಲವು ಕಡೆಗಳಲ್ಲಿ ಒಂದು ಕಾಲದಲ್ಲಿ
ವಿಶೇಷವಾಗಿ ಅಭಿವೃದ್ಧಿಗೆ ಬಂದಿದ್ದ ಮಠಗಳು ಇಂದು ಕ್ಷೀಣಾವಸ್ಥೆಯಲ್ಲಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ.
ಇದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣವು ಆಯಾ ಮಠಗಳಲ್ಲಿ ಶ್ರೀಮದಾಚಾರ್ಯರು ಸಂಸ್ಥಾಪಿಸಿದ್ದ
ಪೂಜಾ ವಿಧಾನಗಳು ಸರಿಯಾಗಿ ಜಾರಿಯಲ್ಲಿಲ್ಲದಿರುವುದು. ಅದಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣಗಳು ಇವು.

II ಶ್ರೀಮಠಗಳಲ್ಲಿ ಸಂಸ್ಥಾಪಕರು ಏರ್ಪಡಿಸಿದ್ದ ಪೂಜಾ ಕ್ರಮಗಳಲ್ಲಿ ಕೆಲವು ಕಡೆಗಳಲ್ಲಿ
ಇವತ್ತಿನ ಸ್ಥಿತಿಯು ಸುಧಿಸುವುದಿಲ್ಲ. ಆಯಾ ಮಠದ ಸ್ವಾಮಿಗಳು ಶ್ರೀಮದಾಚಾರ್ಯರು
ಏರ್ಪಡಿಸಿದ ಪೂಜಾ ಕ್ರಮಗಳನ್ನು ಬಿಟ್ಟು ಅದಕ್ಕೆ ಬದಲಾಗಿ ಕೆಲವು
ಸಂಪ್ರದಾಯಗಳನ್ನು ಏರ್ಪಡಿಸಿದ್ದಾರೆ. ಅಲ್ಲದೆ ಪೀಠಾರೋಹಣದಲ್ಲಿ ಕೆಲವು
ಇಂದಿಗೂ ಸರಿಯಾಗಿ ಸಂಪ್ರದಾಯವನ್ನು ಅನುಸರಿಸಿಕೊಂಡು ಬರುತ್ತಿರುವ
ಕಾಲಗಳಲ್ಲಿ ಮಾತ್ರವಾಗಿರುವುದರಿಂದ ಶ್ರೀಮಠಗಳಿಗೆ

ಉತ್ಸವ ನಿಂತು ಹೋಗುವ ಪರಿಸ್ಥಿತಿಯು ಎಷ್ಟೋ ಕಾಲದಿಂದ ನಡೆದು ಬರುತ್ತಿದ್ದಿತು. ಹೀಗಿರುವಾಗ ಇಂಥ [illegible] ಯನ್ನು ಶ್ರೀಮನ್ಮಹಾರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರವರ [illegible] ಶ್ರೀ [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] ಇಲ್ಲ.

III 1904 ನೆ ಇಸವಿ ಡಿಸೆಂಬರ್ ತಾ 12 ರಲ್ಲಿ [illegible] 450-9 [illegible] 65-04-9 ನೆ ನಂಬರು [illegible] [illegible] 8-9-10 ನೆ [illegible]. (ಪರಿಶಿಷ್ಟ A.)

IV [illegible] [illegible] [illegible] ಇಲ್ಲ. [illegible]

ಇಲ್ಲವೇ ಮಳೆಯಾಗಿಯೂ ಬೆಳೆಯಾಗಿಯೂ ಅಲ್ಲದೆ
ಕಾಲ್ಲಾಲೆ ಮಟ್ಟಿ ಅಸ್ಪಷ್ಟವಾಗಿ ಕೂಗಿದ್ದು ಸಂಗತಿಗೆ
ಅವ ಪ್ರಾಮುಖ್ಯಲಾಸ್ಪದವಾಗಿ ಕಡೆಯಲಾಗಿರುವುದು ಎಷ್ಟೊಮಟ್ಟಿಗೆ
ಅಪ್ಪಾಯಿಸಿ ಕಡಿದ ಮಂಡಿಯ ಕೆಳಕ್ಕೆ ಆವರಿಸಿಕೊಳ್ಳುವುದನ್ನು
ಪೇಳಬೇಕಾಗಿಲ್ಲ.

X ಮುಸಂದುಳಿದಲ್ಲಿ ಅಸ್ಪಷ್ಟತೆಯ ಕೆಲವು ಉದಾಹರಣೆಗಳನ್ನು
ಇಲ್ಲಿ ಕೊಡಲಾಗಿದೆ. ಅಸ್ಪಷ್ಟತೆಯ ಮೂಲ ಕಾರಣಗಳನ್ನು ಚರ್ಚಿಸುವ
ಮುಂಚೆ ಇನ್ನೊಂದು ಮಾತು. ಇಲ್ಲಿ ಕೊಟ್ಟಿರುವ ಉದಾಹರಣೆಗಳು
ಅಸ್ಪಷ್ಟತೆಯ ಸಾಧ್ಯತೆಯನ್ನು ಮಾತ್ರ ಸೂಚಿಸುತ್ತವೆ. ಅವು ಅಸ್ಪಷ್ಟವಾಗಿಯೇ
ಇರಬೇಕೆಂದಿಲ್ಲ. ಅವುಗಳ ಅರ್ಥವನ್ನು ಸಂದರ್ಭದಿಂದ ಸ್ಪಷ್ಟಪಡಿಸಿಕೊಳ್ಳಲು
ಸಾಧ್ಯವಿದೆ. ಅಂಥ ಸಂದರ್ಭವನ್ನು ಕೊಡಲಾಗಿಲ್ಲ. ಇಷ್ಟೆಲ್ಲ ಹೇಳಿದ ಮೇಲೂ
ಕೆಲವು ಉದಾಹರಣೆಗಳಲ್ಲಿ ಅಸ್ಪಷ್ಟತೆ ಇರಬಹುದೆಂಬ ಸಂಶಯ ಉಳಿದೀತು.
ಅಂಥ ಸಂಶಯವನ್ನು ಪರಿಹರಿಸಿಕೊಳ್ಳಲು ಸಂದರ್ಭವನ್ನು ಪರಿಶೀಲಿಸಬೇಕು.
ಇಲ್ಲಿ ಕೊಟ್ಟಿರುವ ಉದಾಹರಣೆಗಳು ಸಂದರ್ಭದಿಂದ ಬೇರ್ಪಟ್ಟವು.
ಸಂದರ್ಭದಲ್ಲಿ ಅವುಗಳ ಅರ್ಥ ಸ್ಪಷ್ಟವಾಗಿರಬಹುದು. ಇಲ್ಲಿ ಕೊಟ್ಟಿರುವ
ಉದಾಹರಣೆಗಳು ಸಂದರ್ಭದಿಂದ ಬೇರ್ಪಟ್ಟಿರುವುದರಿಂದ ಅಸ್ಪಷ್ಟವಾಗಿರಬಹುದು.
ಸಂದರ್ಭದಲ್ಲಿ ಅವುಗಳ ಅರ್ಥ ಸ್ಪಷ್ಟವಾಗಿರಬಹುದು. ಇಲ್ಲಿ ಕೊಟ್ಟಿರುವ
ಉದಾಹರಣೆಗಳು ಸಂದರ್ಭದಿಂದ ಬೇರ್ಪಟ್ಟಿರುವುದರಿಂದ ಅಸ್ಪಷ್ಟವಾಗಿರಬಹುದು.

ಕಂಠ ಸುಸಂಯೋಗಂ ಅಕ್ಷಿಗೆ ಕಿಕ್ಕಿಸಿ ಧ್ವನಿಸಿದಂತೆ.
ಹೊಳೆಯುತ್ತಿತ್ತು ದೃಷ್ಟಿಯಲ್ಲಿ ಚಿಂತನೆ ಇದ್ದಂಥ ಆತ್ಮವಿಶ್ವಾಸದಲ್ಲಿ
ಅಪೂರ್ವ ಶಕ್ತಿ ಪ್ರವಿಷ್ಟವಾದ ಸೂಕ್ಷ್ಮಗ್ರಹಿಕೆಯಿಂದ ಸುತಪ್ತವಾಗಿತ್ತು
ಮಾಲಾಶ್ರೀ (ಸಾಮಾನ್ಯ ಹೆಸರು) ವಿಂದಶೇಖರಾದರೆಂದು ಹೇಳಿದೆ.

ಕೆ. ಗುಂಡಪ್ಪನವರ ಇವರು ಶ್ರೀಮತಿ ಸ್ವಾಮಿಯವರಲ್ಲಿ ಹಿಂದೂ ಸಂಪ್ರದಾಯಗಳ ವಿಷಯ
ಸ್ತ್ರೀವಾದ ಹೆಸರಾಗಿದ್ದರೂ ಬಾಳಾ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ
ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಮಾಡಿಕೊಳ್ಳಲಾಗುತ್ತಿರುವುದು ಇದೆಯೆಂಬುದನ್ನು ಹಿಂ
ದೂರು ಸಲ್ಲಿಸಿ ಕಳಿಸಿಕೊಟ್ಟಿದ್ದಾರೆಂಬುದು ಬಾಳಾ ಅಭಿವೃದ್ಧಿ
ಸಲ್ಲಿಸಿದ ವಿಷಯವನ್ನು ಕೇಳಿದರು. ಕೆಲವು ಆಕ್ಷೇಪಣೆಗಳನ್ನು
ಪರಿಶೀಲಿಸಿ ಅಂಗೀಕರಿಸಲು ಸಾಧ್ಯವಿದೆ ಎಂದು ಹೇಳಿದರು.
ಬಾಳಾ ಅಭಿವೃದ್ಧಿ ಸಂಸ್ಥೆಯ ಕಾರ್ಯಕಲಾಪಗಳನ್ನು ಪರಿಶೀಲಿಸಿ
ಸಂಸ್ಥೆಗೆ ಸಹಾಯಧನ ನೀಡಲು ಆಕ್ಷೇಪಣೆಯಿಲ್ಲವೆಂದು ಹೇಳಿದರು.
ಅಂಗೀಕರಿಸಿದ ಸಂಸ್ಥೆಗಳಿಗೆ ಸಹಾಯಧನ ಬಿಡುಗಡೆ ಮಾಡಲು
ಸಂಸ್ಥೆಗಳ ಪಟ್ಟಿಯನ್ನು ಸಿದ್ಧಪಡಿಸಿ ಕಳುಹಿಸಿಕೊಡಲು ಸೂಚಿಸಿದರು.

VI ೧೯೦೪ ನೇ ಇಸವಿ ಸ್ತ್ರೀಜನೋದ್ಧಾರಕ್ಕೆ ಆದರ್ಶಪ್ರಾಯವಾದ
ಘಟನೆಗಳಿಂದಲೂ ಮಹತ್ವಪೂರ್ಣವಾಗಿದೆ. ಮಾರ್ಚಿ ತಿಂಗಳಲ್ಲಿ ಆಧ್ಯ
ಕವಯಿತ್ರಿ ಲೀಲಾ ದೇವಿಯವರು ಕಾಲವಶರಾದರು. ಸಂಸ್ಕೃತ ಪಾಠ
ಶಾಲೆಯಲ್ಲಿ ಅಧ್ಯಾಪಕರಾಗಿದ್ದ ಪಂಡಿತ ಅಲ್ಲಾಡಿ ಸುಬ್ಬಮ್ಮ ಅವರಿಗೆ
ಸಂಸ್ಕೃತ ಲೀಲಾ ದೇವಿ ಎಂಬ ಬಿರುದನ್ನು ಕೊಟ್ಟಿದ್ದರು. ಮಿಸ್ ಎಂ. ಫ್ಲಾರನಾಯ್
ಸೆಕ್ರೆಟರಿ, ಮಿಸ್ ಎಸ್ಟಾಂಡಿಯರವರು, ಮಿಸ್ ಪಿ. ಎ. ಕಾಕ್‌ಬರ್ನ್ ರವರು
ಸ್ತ್ರೀ ಜನಾಭ್ಯುದಯಕ್ಕಾಗಿ ಅಹರ್ನಿಶಿ ಶ್ರಮಿಸಿದ ಮಹಾನುಭಾವರು.
ಇಂಥ ತಪಸ್ವಿನಿಯರ ಕಾರ್ಯಕ್ಷೇತ್ರವನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಿ ಅವರ
ಸ್ಮಾರಕವಾಗಿ, ಸ್ತ್ರೀಜನೋದ್ಧಾರಕ್ಕೆ ಶ್ರಮಿಸಬೇಕಾಗಿದೆ.

೨) ಸಂಘದ ವಿಶಾಲವಾದ ಕಟ್ಟಡಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿನಿಲಯಗಳು ಪ್ರಾರಂಭವಾಗಿ
ಸ್ತ್ರೀಯರಿಗೆ ಉಚಿತವಾಗಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿಸುವ ಏರ್ಪಾಟು ಆಗಿರುವುದು

చెప్పుతుల్యరూపవిచారణాపళ్ళనుగడనే నేస్తమాగారాజవీధిలోల్లా ఉన్నాడు
ఇచ్చుంటు పోలీసుపనిష్యయుడల్లు కుటుంబ తల్లిదండ్రులకారు చేశాం
తిరిగా చిన్నవల్లవేంబడుంటియు సందాహామిలు తెల్లవారిపోవడిపోయింది
అల్లుడి శిశుసంహారంతో మళ్ళీ చేరిచకళిలుచ్చుకుని తిరిగిరా మళ్ళు
చదువుకు తుళ్ళకిదుల్లోపడ్డాయిమళ్ళీ ఉన్నట్లవర్షాలు ఆనందంతిపక్షుల్లోకి యాం
మనుబంధువుల్లో కూ తెగిడులు ఉంటిరుక్కా చెల్లెది, కుమారకేంయుంబ్రహ్మణ్యం
అనేవల్లంతు అతిశయంపాడ కుండిపడ్డ ప్రేంఉంటారుచ్చిది.

(7) మనిష్యాణి ఉత్తరాదుల్లోకి ప్రైకుండాడ్డాయిమళ్ళు అంగుళాలకాల తగ
కుండ్నాళ్ళకు కారణబంధువులళ్ళుల్లో ప్రేమ్మళ్ళు కాళ్ళకు. ఆ ప్రేమాణంట్లో
ప్రేమాలు చిన్నవాడు బుంబిరుచప్పట్లేలు లంగోలుపంతం కళుంతం చేస్తుంది
చేస్తే రకేయిపుకొత్తవారుళ్ళిస్తారు, అదళ్ళోంచాలకాళ్ళుంటే, నా ఉన్నాడు
స్నేహుడుతే ప్రేమళ్ళుకాడు, కుళ్ళకు కాచ్చివిచ్చావిచేశాళ్ళు ముంద
చదరంగిచ్చుతు అదళ్ళే అనుమానాలు లుదారుచ్చుగాళ్ళు కళ్ళంతుళ్ళు
నేయిళ్ళు కాదాచ్చుగళ్ళు తోలిచిచే ఇరుగ్రామళ్ళు కోలిచిచే ధనుష్
కుంబా అశ్చర్యంగు నుంచేలుగ్రు అనుకుంటే. ఇదచ్చేల్లా మాడా ప్రేమి
ఉత్తరాల్లు ఆశ్చర్యం కళ్ళాళ్ళుంటే చేచిచ్చేంచు కోలిచిచే.

(8) మంచాల ఇంకచే ఇచ్చవి ప్రేమాలుచ్చుకు కుటుంబాళ్ళుళ్ళు
కారుచు చాచ్చు మంచిగుంబుగాలు చుంచిచ్చుగాలు చుంచ్చేలు అల్లుచే, కళ్ళు
మలిచిచ్చేయిచ్చు శశసంహార చాడాచ్చుమ్మాచ్చి యు ఇచ్చుచ్చుయు సుతి
చ్చేలవిచ్చేగుంగుళ్ళు చేరాచుళ్ళకు గ్రామాళ్ళు కళ్ళు చేలుళ్ళు నిచ
ళ్ళుతియు చ్చేళ్ళు చాచు గ్రామాల్లుచే మనవి చేయుచ్చాయు చుంచిచే కుంబా
అనుకూల చాచుచ్చేలుంచు చ్చే చేరిచ్చుతేలు. చుంచ్చే శ్రీచాచ్చేలాళ్ళుచ్చే
చే చాచ్చు కోలుచ్చేంచుంచ్చే తేచ్చాచి చుంచ్చేచి చుంచ్చేచి చుంచ్చేచి
ఇతరులు ఉంచే చుచేంచుచే తేచ్చాచి చుంచ్చేచి చుంచ్చేచి చుంచ్చేచి
చూ చాచుచ్చేయిలుచ్చే చ్చేలాచిచాచుళ్ళు అదళ్ళే చ్చాచ్చేయిగాచి

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Proceedings of the Government of His Highness the Maharaja of Mysore,

Muzrai, dated 12th Dec. 1908.

READ—

Government Proceedings No. 1219-26 dated 16th September 1908, passing orders on the report of the Deputy Commissioner, Tumkur District, about the visit of the Swami of the Murgi Matt to Honnavalli and Tiptur.

Petition No. D 46 dated 27th October 1908, presented by Gubbi Yajman Revanna and other Lingayets, complaining of the order passed by the local authorities about the processions of the Murgi Swami.

Letter No. 203 dated 7th November 1908, from the Deputy Commissioner, Tumkur District, reporting on the points urged in the above petition.

Memorial, Registered No. D 180—Muz.F.65-08-7, dated 19th November 1908, from Mr. Mallappa, Warad, Chairman of a public meeting convened at Sholapur, praying for the revival of the Addapalki and Panchakalasa honors to the Murgi Matt and protesting against the orders conveyed in the Government Proceedings of the 16th September 1908 read above regarding local *mamuls*.

No. 450-9—Muz. 65-08-9, DATED BANGALORE 12TH DECEMBER 1908.

ORDER THEREON:—In accordance with the Rahadari issued by Government in June 1907, the Swami of the Murgi Matt went in procession in the town of Chitaldrug and in some of the important places in the districts of Chitaldrug, Shimoga, Kadur and Hassan.

2. In July last, he intimated to the Deputy Commissioner of Tumkur, without giving particulars of the dates and places of visit, that he proposed to visit his district and requested that the necessary orders in the matter might be issued to his subordinate officers. Honnavalli was the first camp of the Swami in this district and he came there on the 23rd August.

3. Some days previous to the arrival of the Swami, the Brahmins and others of Honnavalli presented a petition to the Amildar, asserting certain rights which, they requested, should be guarded against violation by the Lingayets. The Amildar held an enquiry and submitted the records to the Deputy Commissioner who however could pass no orders before the date of the Swami's visit of which he was apprised only on the preceding day. He sent the Superintendent of Police to the spot at once and the latter, finding that the preparations for the Swami's reception had far advanced, dissuaded the non-Lingayet population from making a hostile demonstration. On the following day, the Swami's procession went off without any hitch

4 The Swami stopped at Honnavalli for a few days. The Brahmins and others then made representations, urging that the matter should be enquired into and their rights decided. An enquiry was started by the local officers whereupon the Matt people complained to the Government about the detention of the Swami at Honnavalli. An immediate report was called for by Government from the Deputy Commissionor.

Upon receiving his report which was an exhaustive one and dealt fully with the facts the Government in their order of the 16th September 1908 generally approved of the Deputy Commissioner's action and left questions of local mamul to be disposed of by him as he deemed proper.

6 In the meantime complaints began to be received from the Brahmin and other inhabitants of the places which, it was expected the Swami would visit, and the District Magistrate in consideration of the situation passed an order on 5th September 1908 to the effect that Amildars and Deputy Amildars should, from time to time, ascertain from the Matt their next destination and communicate particulars of all *takras* to the Assistant Commissioner Magistrate of the Sub-Division who should, in consultation with the Superintendent of Police, prescribe the route of the procession.

7. Subsequent to the issue of the Government orders of the 16th September 1908, the Superintendent of Police, in consultation with the Deputy Commissioner, sent instructions to the Amildar of Gubbi, which place the Swami was about to visit, regarding the conduct of the procession there. The Amildar communicated these instructions to the Agent of the Swami who was then at Dodguni, a small village in the Gubbi Taluk. As the Swami was not in a position to comply with these instructions, the Yejman and other Lingayets of Gubbi were not able to procure his visit to their place and have accordingly approached Government with a complaint about the action of the local officers.

8 The Government observe that HisHighness the Maharaja having considered the Matt worthy of the honors which he was graciously pleased to revive and which have been referred to in the Rahadari, the Swami has a general right to go in procession with such honors; and that it is the duty of all officers to uphold this right. The Rahadari is conclusive evidence of the right of the Matt to go in procession with the insignia along public streets except to the extent to which such right may be in conflict with express orders of Government or Judicial decisions regarding the rights of other communities.

9. In this connection, it is necessary to explain with reference to paras 3 and 4 of the Musrai Secretary's Letter No. 713, dated 8th August 1907, to the Deputy Commissioner of Chitaldrug, that Government had in view merely the reciprocal rights of the people of one persuasion to have music stopped in front of their places of worship by people of other persuasions and did not intend to convey the idea that one sect of Hindus passing in procession should stop music in front of a temple belonging to another sect of Hindus.

10. In the present case the Swami of the Murgi Matt has passed in procession through a number of important places in the districts of Chitaldrug Shimoga, Kadur and Hassan without his right to pass with music being challenged; and the Chitaldrug Deputy Commissioner's report No. 165 dated 25th September 1907, clearly goes to show that in the town of Chitaldrug music was not stopped when the Swami passed in front of a number of Brahmin temples. The contention that the Swami should stop music when passing in front of temples is, as already pointed out, untenable.

11. There appears also to be some misapprehension with regard to the weight to be given to assertions of local mamul. It is hardly necessary to point out that when referring to questions of mamul in regard to processions, etc., Government meant merely that mamul based upon Judicial decisions or previous orders of Government should be respected and not that a procession otherwise in order should be held up merely because some one chooses to set up a mamul which remains to be newly required into and decided.

12. The arguments adduced by the Deputy Commissioner in support of the prohibition of the chanting of Vedas by the Lingayets, in the public streets are not convincing to Government. It is not asserted by any one that the chanting of Vedas is indulged in by the Lingayets to insult or annoy anybody. The Dharma-shastras may prohibit a Brahmin from hearing the Vedas chanted by a Lingayet; but such chanting in the public streets violates no right of the Brahmin which can be upheld by Government or by a Court of Law, Government therefore direct that there should be no prohibition of the chanting of the Vedas by the Lingayets in the public streets.

13. The Brahmins and others object to the Swami styling himself "Jagadguru" to these words being inscribed on arches and to the parading in the procession of a flag on which the word "Jagadguru" is inscribed. The Deputy Commissioner is of opinion that the word "Jagadguru" is a title and that it is for Government to consider whether or not it should be recognized. As there is no express reference in the Rahadari to a flag with this inscription, he has prohibited the parading of such a flag

14. Government cannot accept the Deputy Commissioner's view that the word "Jagadguru" as used by the Murgi Matt constitute a title. They see no objection to the Swami styling himself "Jagadguru" and to his disciples praising him as such. They agree however with the Deputy Commissioner in thinking that a flag with such an inscription constitutes an insignia, and they upheld his action in prohibiting this on the ground that it is not authorized by the Rahadari.

15. The action of the Deputy Commissioner in calling upon the Matt to furnish a programme before hand is well meant and the Matt would be well advised in complying with his request, so that necessary arrangements may be made for the proper conduct of the procession Seeing that there was strong opposition both before and after the revival of the honors, the Matt should still expect some opposition in places which it has not visited for years together. The Deputy Commissioner's second report shows that he only wants a rough programme. This in the opinion of Government can well be furnished and the Deouty Commissioner will no doubt see that no inconvenience is caused to the Swami on this account.

16. As regards the prayer of the Sholapur public for the revival of the honors of Addapalki and Panchakalasa in favour of the Matt, the chairman of the meeting will be informed that the matters have been disposed of after careful consideration and cannot be re-opened.

(Sd). K. S CHANDRASEKHARA AIYAR,
Secy. to Govt., Gen & Rev Depts

To—The Deputy Commissioner, Tumkur District
The Deputy Commissioners of other Districts.
The Agent of the Murgi Matt.
Mr. Mallappa, Warad, Chairman of the meeting held at Sholapur.

In the Court of the District magistrate
Kadur District.

Dated at Chickmagalur, the 16th May 191

Present:- L. Krishna Rao Esquire.
District magistrate.

Criminal mis. Case. No. 36 of 1916-17.

Petitioners:- Siddanayak and others
of Chickmagalore, Fort.

Counter Petitioners:- Siddaramiya and
others on behalf of the
Murugi matt.

In the matter of a petition
dated 14th May 1917, presented by the
petitioners protesting against the use
of Nandidhwaja by the Swamy of the
Murugi matt during the procession
through the Chickmagalore, Fort.

Order.

The petitioner Sidda Naik Hobli-
-dar, Sidda Naik, Subramanya
jois Narasimha Bhatta, Venkat Subbiah,
Rameswamiengar are present.

On behalf of the Murugi matt

mutt Siddaramiah, T. Mallegowda, Chandre Gowda, Channa Basappa Setty and Siddalinga Devaru are present.

Both parties were heard. In the orders of 1854 and 1858 quoted by the petitioners the right of the Murugi mutt to go in procession with the insignias mentioned in the Rahadari issued by Government on the 29th June 1907 (Vide also Chief Commissioner's Rahadari No. 3 of 1869-70) was not in question. Nandidhwaja (without Vyasana Tholu) is one of the insignias allowed to the matt. The Agent of the mutt undertakes not to use Vyasana Tholu during the procession. The petitioners are accordingly informed that their objection to the use of Nandidhwaja by the Swami of the Murugi mutt during the procession through the fort in Chickmagalore Town cannot be up-held.

Sdf. L. Krishna Rao
District magistrate
Kadur District

6. 5. 1917.

Copy"

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

GENERAL AND REVENUE SECRETARIAT.

No. 1055 M F. 238-9-2 Dated 12th October 1909,

ENDORSEMENT.

Endorsement granted to Nadigara Hutcha Rao, and other Brahmin residents of Harihar, with reference to their petition dated 11th October 1909, praying that until final orders are passed by Government, the Deputy Commissioner of the Chitaldroog District may be directed not to permit the Swami of the Muragi Mutt to go in procession in the car street at Harihar

In reply the petitioners are informed that as no Copy of the Deputy Commissioner's order is produced. Government decline to interfere at this stage, as the District Magistrate is quite competent on his own responsibility to grant time if necessary and pass final orders consistently with the interests of both parties and of the public peace. The petitioners may then come up in appeal before Government if so advised.

2. The petitioners are further informed that the document (viz.) the Nirup of His Highness the late Maharaja Krishnaraja Wadavar Bahadur III. dated 2nd February 1816 of which a copy is asked for, cannot be traced so soon to decide within the 15th instant whether a copy of it may be given to petitioners or not.

By order

(Sd.) C. S BALASUNDARAMIYER,

for Secretary

Muzrai Department.

Mis. No 73..

ದಾವಣಿಗೆರೆ ಸಬ್‌ಡಿವಿಜ್ಞ್ ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್

ಸಾಹೇಬರವರ ಆಫೀಸಿನಿಂದ

ಹಾಲಿ ದಾವಣಿಗೆರೆಯಲ್ಲಿ ಇರುವ ಚಿತ್ರದುರ್ಗದ ಶ್ರೀಮುರಗಿ ಸ್ವಾಮಿಗಳವರ ಮಠದ ಯೇ ಜಂಟ್ ಮೆ.. ಲಿಂಗಪ್ಪನವರಿಗೆ

ಹರಿಹರದ ರಥದ ಬೀದಿಯಲ್ಲಿ ಶ್ರೀಮುರಗಿ ಸ್ವಾಮಿಗಳವರು ಉತ್ಸವದೊಡನೆ ಹೋಗಬಹು ದೆಂಬ ವಿಷಯದಲ್ಲಿ ತೀರ್ಮಾನವಾಗಿ ಡಿ-ಪ್ಟ್ರಕ್ಟ್ ಮಾಜಿಸ್ಟ್ರೇಟ್ರವರಿಂದ ತಾ॥ ೧೫-೧೦-೦೯ ಮತ್ತು ೧೬-೧೦-೦೯ ನೆ ನಂಬರು ಆರ್ಡರ್ ತಲ್ಪಿಯಿರುತ್ತೆ ಆದ್ದರಿಂದ ನೀವು ಕೇಳಿಕ್ಕೊಂಡು ಇರುವ ಪ್ರಕಾರ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ತಾ॥ ೧೯-೧೦-೦೯ ನೆ ಮಂಗಳವಾರ ಹರಿಹರಕ್ಕೆ ಉತ್ಸವದೊಡನೆ ಹೋಗಬ ಹುದಾಗಿ ಇರುತ್ತೆ. ಈ ಬಗ್ಗೆ ಅವಶ್ಯಕವಾದ ಪೋಲೀಸು ಪುಸ್ತಬಾರಿವಸ್ಗೆರೆಗೆ ಅಲಾಹಿದಾ ಯೇ ರ್ಪಾಡು ಇಡಿಸಿ ಇರುತ್ತೆ.

(Sd.) SUBBA RAO

ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್

ದಾವಣಗೆರೆ ಸಬ್‌ಡಿವಿಜ್ಞ್.

17-10-09

ನಂ. 775]

ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟ್ ಮುಜರಾಯಿ ಇಲಾಖೆಯಿಂದಾ.

ಹಾಲಿ ಬೆಂಗಳೂರಿಗೆ ಬಂದು ಇರುವ ಚಿತ್ರದುರ್ಗದಲ್ಲಿರುವ ವುತ್ತರಾದಿ ಮಠದ ಅಧಿಕಾರಿ ಬೋಧರಾಯಾಚಾರ್ಯರು, ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠದ ಅಧಿಕಾರಿ ಹನುಮಂತಾಚಾರ್ಯರು, ವ್ಯಾಸರಾಯ ಸ್ವಾಮಿಗಳ ಮಠದ ಅಧಿಕಾರಿ ಗುರುವೆಂಕಟಾಚಾರ್ಯರು, ಶೃಂಗೇರಿ ಮತ್ತು ಕೂಡ್ಲಿ ಶ್ರಿಂಗೇರಿ ಮಠಗಳ ಅಧಿಕಾರಿಗಳು ಅಚ್ಚಪ್ಪದೀಕ್ಷಿತರು ಮತ್ತು ಯಜ್ಞೇಶ್ವರ ದೀಕ್ಷಿತರು, ಪರಕಾಲಮಠದ ಅಧಿಕಾರಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ಈ ಜನಗಳಿಗೆ,

ಗ್ರಂಡಾರ್ಸ್.

ಚಿತ್ರದುರ್ಗದಲ್ಲಿರುವ ಮುರಗಿ ಮಠಕ್ಕೆ ಗೌರ್ನಮೆಂಟಿನಿಂದ ಹುಟ್ಟಿ ಇರುವ ಮೇ ೨೯ನೇ ಮಕ್ಕಂ $\frac{5547-58}{\text{Muz. F. 58-97}}$ ನೇ ನಂಬರು ಪ್ರೊಸಿಡಿಂಗ್ಸ್ ಅನುಸರಿಸಿ ಕೊಟ್ಟಿರುವ ಬಿರುದುಗಳ ವಿಚಾರವಾಗಿ ನೀವುಗಳು ಶ್ರೀಮತ್ ಮಹಾರಾಜ ರಾಜಾ ಸಾಹೇಬ ಬಹದ್ದೂರವರ ಸನ್ನಿಧಿಗೂ, ದಿವಾಣ ಸಾಹೇಬರವರಿಗೂ ಗುಜರಾಯಿಸಿಕೊಂಡ ಅರ್ಜಿಗಳು ಶೃತವಾದ್ದಲ್ಲದೆ ಸದರಿ ವಿಷಯದಲ್ಲಿ ದಿವಾಣ ಸಾಹೇಬರವರು ನಿಮ್ಮಗಳನ್ನ ಸಮಷ್ಟಿಸಿ ಇದೇ ತಿಂಗಳು ೩ನೇ ತಾರೀಖಿನದಿನ ವಿಚಾರಮಾಡಿದರಷ್ಟೆ.

೨. ಸದರಿ ಮುರಗಿ ಮಠಕ್ಕೆ ಹಾಲಿ ಕೊಟ್ಟು ಇರತಕ್ಕ ಬಿರುದುಗಳು ಹಿಂದೆ ಶ್ರೀಮತ್ ಮಹಾರಾಜಾ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರವರು ೧೮೧೬ನೇ ಇಸವಿಯಲ್ಲಿ ದಯಪಾಲಿಸಿದ ನಿರೂಪ ಮತ್ತು ರಹದಾರಿಗೆ ಅನುಸಾರವಾಗಿ ಇರುತ್ತೆ. ಈ ಮೇಲ್ಕಂಡ ಅಸಲು ದಸ್ತೈವಜುಗಳನ್ನು ನಿಮ್ಮಗಳಿಗೆ ರೂಬರೂಯು ತೋರಿಸಿದ್ದಲ್ಲದೆ ದಿವಾಣ ಕಚೇರಿಯಲ್ಲಿ ಇರತಕ್ಕ ಪಹ ಅಮಲಾನ ಲ್ಲಿಯೂ ಇವುಗಳ ದಾಖಲೆಯು ಇರುವದ್ದರಿಂದ ಆ ನಿರೂಪದ ಮತ್ತು ರಹದಾರಿಯ ನಿಜತ್ವದ ವಿಷಯದಲ್ಲಿ ನೀವು ಚರ್ಚಿಸುವಂತ ಸಂಶಯಪಡಲು ಕಾರಣವಿರುವುದಿಲ್ಲಾ ಮತ್ತು ಈಗ ಕೊಟ್ಟಿರುವ ರಹದಾರಿಯು ೧೮೬೯ನೇ ಇಸವಿಯಲ್ಲಿ ಚೀಫ್ ಕಮಿಷನರ್ ಸಾಹೇಬರವರಿಂದ ಕೊಡಲ್ಪಟ್ಟು ಇರುವ ರಹದಾರಿಗೆ ಅನುಗುಣವಾಗಿ ಇರುತ್ತೆ. ಆದ್ದರಿಂದ ಈ ದಸ್ತೈವಜುಗಳ ವಿಷಯದಲ್ಲಿ ನೀವು ಚರ್ಚಿಸುವ ಆಕ್ಷೇಪಣೆಗಳು ಅಂಗೀಕಾರಾರ್ಹವುಗಳಾಗಿಲ್ಲಾ ಮತ್ತು ನಿಮ್ಮ ಅರ್ಜಿಗಳಲ್ಲಿ ನೀವು ಕೇಳಿಕೊಳ್ಳುವ ಮೇರಿಗೆ ಮುರಗಿ ಲಿಂಗಾಯತ ಮರಕ್ಕೆ ಕೆಲವು ಬಿರದುಗಳನ್ನು ಮಾತ್ರವಾದರೂ ಹಾಲಿ ವಿನಾಯತಿ ಮಾಡಲು ಸಾಕಾದ ಕಾರಣಗಳು ತೋರಿಬರುವದಿಲ್ಲಾ.

೩. ಚಿತ್ರದುರ್ಗ ಟವರ್‌ನಲ್ಲಿ ಮುರಗಿ ಮುರದ ಸ್ವಾಮಿಗಳು ಬಿರುದಾವಳಿ ಸಹಿತವಾಗಿ ಯಾವಾಗಲೂ ಒಂದದ್ದಿಲ್ಲವೆಂತಲೂ ಹಾಗೆ ಬಂದುನೇಳಿ ಬಂದಲ್ಲಿ ಬಿರುದಾವಳಿಗಳಿಲ್ಲದೆ ಪಾದಚಾರಿಯಾಗಿ ಬರಬೇಕೆಂದು ೧೮೩೫ನೇ ಇಸವಿಯಲ್ಲಿ ಚಿತ್ರದುರ್ಗ ಡಿವಿಜ್ ಸೂಪರಿಂಟೆಂಡೆಂಟರವರಿಂದ ಅಲ್ಲಿನ ಅಮಲ್‌ದಾರ್ರಿಗೆ ಆರ್ಡರಾಗಿರುತ್ತೆಂದು ನೀವು ಹೇಳತಕ್ಕ ಅಂಶವು ಗೌರ್ನಮೆಂಟಿನವರು ಅಂಗೀಕರಿಸುತಕ್ಕದ್ದಾಗಿರುವುದಿಲ್ಲಾ. ಯಾವ ಪಟ್ಟಣದ ರಾಜಬೀದಿಗಳಲ್ಲಿಯೇ ಆಗಲಿ ಒಬ್ಬರು ಬರಬಹುದೆಂದು ನ್ನು ಮತ್ತೊಬ್ಬರು ಬರಬಾರದೆಂದೂನು ವಿಧಿಸಲು ಗೌರ್ನಮೆಂಟಿನವರಿಗೆ ಅಭಿಪ್ರಾಯವಿಲ್ಲಾ. ಆದರೆ ಹಾಗೆ ಪ್ರವೇಶಮಾಡುವದರಲ್ಲಿ ಇತರ ಮತಸ್ಥರ ಮುರಗಳು ದೇವಸ್ಥಾನಗಳು ಮಶೀದಿಗಳು ಮುಂತಾದವುಗಳ ಮುಂದೆ ವಾದ್ಯಘೋಷದಿಂದ ಹೋಗಕೂಡದೆಂಬ ವಗೈರೆ ಹಾಲಿ ಜಾರಿಯಲ್ಲಿ ಇರತಕ್ಕ ಮಾಮೂಲ್ ಪದ್ಧತಿಗಳನ್ನ ಖಂಡಿತವಾಗಿ ಅನುಸರಿಸತಕ್ಕದ್ದಾಗಿರುತ್ತೆ. ಈ ಭಾಗದಲ್ಲಿ ಸದರೀಮೇರಿಗೆ ಜಾರಿಯಲ್ಲಿ ತರತಕ್ಕದ್ದೆಂದು ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಡೆಪ್ಯುಟಿ ಕಮಿಷನರವರಿಗೆ ಒರಸಿಇದೆ.

೫. ಮತ್ತು ಹಾಲಿ ಮುರಗಿ ಮಠಕ್ಕೆ ಕೊಟ್ಟಿರುವ ರಹದಾರಿಯು ಬಳದಿಂದ ನಂದೀಧ್ವಜವೆಂಬ ಬಿರುದಿಗೆ ವ್ಯಾಸರ ತೋಳು ಎಂಬುವದನ್ನು ಕಟ್ಟಲು ಪ್ರಯತ್ನಪಡುತ್ತಾರೆಯಾದ್ದರಿಂದ ಇತರ ಮತಸ್ಥರಿಗೆ ಅವಮಾನಕರವಾದ್ದೆಂದು ನೀವು ಹೇಳಿಕೊಂಡ ವಿಷಯದಲ್ಲಿ ಇಲ್ಲಿಂದ ಕೊಟ್ಟ ರಹದಾರಿಯಲ್ಲಿ ನಂದೀಧ್ವಜವೆಂದು ಮಾತ್ರ ನಮೂದಾಗಿ ಇರುತ್ತದೆಯೇ ಹೊರ್ತು ವ್ಯಾಸರ ತೋಳೆಂಬದಾಗಿ ನಮೂದಿರುವದಿಲ್ಲಾ ಇದರ ವಿಷಯದಲ್ಲಿ ಸ್ಥಳದ ಅಧಿಕಾರಿಗಳು ಸರಿಯಾದ ನಿಗಾ ಇಡುತ್ತಾರೆ ಅಲ್ಲದೆ ಮುರಗಿ ಮಠದವರು ಸಂಚಾರಮಾಡುವ ಕಾಲಗಳಲ್ಲಿ ಇತರ ಮತಸ್ಥರಿಗೆ ಅವಮಾನ ವುಂಟಾಗುವಂಥಾ ಕೆಲವು ಹೊಗಳಿಕೆಗಳನ್ನು ಹೇಳುತ್ತಾರೆಂದು ನೀವು ರೂಬರೂಬು ಗುಜರಾಯಿಶಿದ ಅಂಶದಲ್ಲಿ ಹಾಗೆ ಆಗದಂತೆ ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡತಕ್ಕ ಭಾಗದಲ್ಲಿ ಜಿಲ್ಲೃಟ ಕಮಿಷನರವರಿಗೆ ಅಲಾಹಿದ ಬರಸಿರುತ್ತ್ತೆ,

೬. ಈ ಕಾರಣಗಳಿಂದ ಇದೇ ತಿಂಗಳು ೧೧ನೇ ತಾರೀಖಿನ ದಿವಸ ಮುರಗಿ ಮಠದ ಗುರುಗಳು ಚಿತ್ರದುರ್ಗದ ಟರ್ನಿನಲ್ಲಿ ಪ್ರವೇಶಮಾಡುವದನ್ನು ನಿಲ್ಲಿಸಬೇಕೆಂದು ನೀವು ಕೇಳಿಕೊಂಡ ಪ್ರಕಾರ ಆರ್ಡರ್ ಕೊಡಲು ಆಗುವದಿಲ್ಲಾ ತಿಳಿಯುವದು.

ಬತಾಃ ೯—೪—೧೯೦೭ ಇ
ದಜಾಗಾ ಬೆಂಗಳೂರು

By order,
(Sd.) L ANANTASAMI RAO,
Secretary,
Muzrai Department.

ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು

ಧಾತುಸಂವತ್ಸರದ ಆಷಾಢ ಬಾ॥ ೧೩ ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮತು ॥ ॥ ಅರಮನೆ ಶೀಮೆ ಗಡಿಗಳ ಆಮೀಲ್ ಕೆಲ್ಲೇದಾರಿಗೆ ಬರಿಶಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ—ಚಿತ್ರದುರ್ಗದಲ್ಲಿರುವ ಶ್ರೀಮತ್ ಮಹಾರಾಜ ನಿರಂಜನ ಜಗದ್ಗುರು ಮುರಗಾ ರಾಜೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದ ವಪ್ಪತ್ತಿನ ನೀಲಕಂಠ ಚರಂತಿಗಳು ಚರಂತಿ ಕೊಡಲಿ ಸೋಮಶೇಖರಶಾಸ್ತ್ರಿಗಳು ಸಹಾ ಹುಜೂರಿಗೆ ಬಂದು ಈ ಮಠದಲ್ಲಿ ಪೂರ್ವದಿಂದ ಮಕರತೋರಣ ೧ ನಂದೀ ಧ್ವಜದಲ್ಲಿ ವ್ಯಾಸರ ತೋಳು ೧ ಪಂಚ ದೀವಿಟಗೆ ೨ ಮೊಹರ್‌ಚಾಲು ೨ ವೇಟುಪಾವಡ ೨ ಕುದುರೆಮೇಲಣ ಡಂಕಾ ೨ ಕಾವಿನಿಶಾನಿ ೨ ಮಾಯಿಮರಾತಬು ೧ ಚಂದ್ರವಾದ್ಯ ೨ ಉಡಕವಾದ್ಯ ೨ ಚಾಮರ ೨ ಬಿಚ್ಚಪಿರಂಗು ೨ ರವಡು ೨ ತಲೆಗೆ ಕಟ್ಟಿ ಬಾರಿಸುವ ಚಂದ್ರವಾದ್ಯ ೨ ತಲಗೆಕಟ್ಟಿ ಬಾರಿಸುವ ಸೂರ್ಯವಾದ್ಯ ೨ ಹಸರು ಕೆಂಪು ಹಳದಿ ಅಪ್ತಾಗಿರಿ ೨ ಚಂದ್ರಗಾವಿ ಉಡಾಸು ೨ ಹಗಲು ದೀವಟಿಗೆ ೨ ಜಾಗಟೆ ೨ ಶಂಖ ೨ ಕಾವೀರ್ಛಾಂಡ್ಯ ೨ ಪಟಾಪಟಿರ್ಛಾಂಡ್ಯ ೨ ಬೆಳ್ಳಿಕಟ್ಟಿಗೆ ೪೦ ಹಸರು ಕಟ್ಟಿಗೆ ೪೦ ಈ ವ್ಯಾರೆ ಬಿರುದುಗಳ ಸಹಿತವಾಗಿ ಸೀಮೆ ಸಂಚಾರಮಾಡುವಲ್ಲಿ ಅಡ್ಡಿಯಿಲ್ಲದಂತೆ ಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದು ಹುಜೂರಲ್ಲಿ ಅರಿಕೆಮಾಡಿಕೊಂಡ ಕಾರಣ ಅಪ್ಪಣೇಕೊಟ್ಟು ಇದ್ದೀತು. ಮಾಮೂಲಾರಭ್ಯ ಉಂಟಾದ ಈ ಬಿರುದುಗಳ ಸಹಿತವಾಗಿ ಪೂರ್ವಾರಭ್ಯ ಸಂಚಾರಮಾಡುವ ವ್ಯಾರಿಗೆ ಶೀಮೆಗಳಲ್ಲಿ ಈಗಲು ಸಂಚಾರಮಾಡುವಲ್ಲಿ ಅಡ್ಡಿಮಾಡಲಾಗದು ತಾರೀಖು ಇಪ್ಪತ್ತೆರಡನೇ ಮಾಪೆ ಜುಲೈ ಸಕ ೧೮೦೭ನೇ ಇಸವಿ ಖುತ್ತ ಪ್ರಸನ್ನಯ್ಯ ಮುನಿಷಿ, ಹುಜೂರು.

ಶ್ರೀಕೃಷ್ಣ ಯಂತ ಕನ್ನಡದಲ್ಲಿ ಸೈನಿದೆ.

CONFIDENTIAL.

PROCEEDINGS OF THE GOVERNMENT OF
HIS HIGHNESS THE MAHARAJA OF MYSORE.

READ:-

Correspondence ending with letter, No.3707 dated 24th April 1920, to the Deputy Commissioner, Bangalore District, requesting him to invite the attention of the authorities of the Murgi Matt to the order contained in Endorsement, No.755 dated 9th August 1907, which was communicated to several Matts in the matter of the visit of the Swami of the Matt to Sivaganga, Nelamangala Taluk.

2332

2. Petition, Registered No.96 dated 18th May 192 from the Lingayet residents of Sivaganga praying for cancellation of the order communicated to the Matt by the Deputy Commissioner on the ground tha it was silent about the order of Government dated 12th December 1908, issued subsequent to the Endorsement dated 9th August 1907 and that, under paragraphs 8, 9, 10 and 11 of the later order, th present objection to the passing of the Swami of the Murgi Matt in procession with Insignias in front of the Sivaganga Matt, was quite an untenab one.

Print

ORDER No. 508 dated 9 - 8 —1920.
Revenue 635—19—4

Government observe that Order No.450-9/ Muz.65-08-9 dated 12th December 1908, merely lays down that the Matt has every right "to go in procession with the insignia along public streets, cept to the extent to which such right may be in conflict with express orders of Government or judicial decisions regarding the rights of other

other communities" and explains the instructions conveyed to the Deputy Commissioner, Chitaldrug District, in the Muzrai Secretary's letter No.713 dated 9th August 1907, only in so far as temples are concerned. There is no mention in it of a Matt belonging to the same or any other sect. The Order of 12th December 1908 cannot, therefore, be regarded as finally disposing of such cases as the present one. In the first place, it does not call into question, or dispute, the existence of the well-known custom long recognized and repeatedly affirmed by the Government - viz., that the Swami of one Matt shall not pass in procession with music etc., in front of the Matt of another Swami; and in the second place, as already stated, the Government Order of 12th December 1908 only refers to the Murgi Swami going in procession in front of temples or other places of worship and no mention is made of Matts at all.

2. Instances are not wanting too, which go to emphasise the great importance which has been attached to the Mamul in question; and the Government Order of 12th December 1908 cannot be allowed to set it aside altogether.

3. Having regard to the great importance attached to this custom in the matter of one Swami going in procession before the Matt of another Swami - even among Matts of the same Sect - Government consider it very necessary to enforce a strict observance of this custom and to insist on complete reciprocity in this matter with a view to avoid a frequent source of inter-sectarian friction.

4. For these reasons, Government regret that they cannot allow the Murgi Swami to pass in procession in front of the Sivaganga Matt at Sivaganga though the Sivaganga Swami himself is not in residence there at present. Subject to this condition there is no objection to the Murgi Swami going to Sivaganga if he wishes to do so.

5. The petitioners will be informed accordingly.

9.8.20

31.7.20

for Secretary to Government,
Muzrai Department.

To

The Deputy Commissioner,
Bangalore District.

No. 898 & 2.9.20.

ENDORSEMENT.

No. dated

In reply to their petition, Registered No.96 dated 18th May 1920, praying for the cancellation of the Order of the Deputy Commissioner, Bangalore District, in the matter of the visit the Swami of Sri Murgi Matt to Sivaganga, Nelamangala Taluk, Agent Sivalinga Devaru and other Members of the Veerasaiva Matt at Sivaganga, are informed that the Government are unable to grant their prayer. The Government regret that they cannot allow the Murgi Swami to pass in processi in front of the Sivaganga Matt at Sivaganga, though the Sivaganga Mutt Swami himself is not in residence there at present. Subject to this condition, there is no objection to the Murgi Swami going to Sivaganga, if he wishes to do so.

Read
31.7.20

for Secretary to Government.
Muzrai Department.
30-7-20

Copy to

The Deputy Commissioner,
Bangalore District, returning the records.

IMMEDIATE

510

Muzrai Secretariat,

D.O.No Bangalore, the 10th August 1920

Dear Sir,

In the endorsement forming the enclosure to the Government Order No.508/Muzrai 605-19-4 dated the 9th August 1920 sent to you yesterday in the matter of the visit of the Durga Swami to Sivaganga, Nelamangala Taluk, a small mistake has crept in; it is addressed ... ಶಿವಗಂಗಾ ನೀಲಮಂಗಲ ತಾಲ್ಲೂಕಿಗೆ ಶಿವಲಿಂಗ ದೇವಾಲಯಕ್ಕೆ ... instead of to ಶಿವಗಂಗಾ ನೀಲಮಂಗಲ ತಾಲ್ಲೂಕಿಗೆ ಗಂಗಾಧರೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ... I request you will be so good as to correct the mistake of the words underlined. and intimate the correction to the Amildar for communication to the petitioners also.

Yours sincerely,

A. Narayana Iyengar

A.Narayana Iyengar, Esq., B.A., B.L.,

Deputy Commissioner, Bangalore District,

BANGALORE.

No. 508—Muz. 635-19-4, dated 9th August 1920.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

Read—

Correspondence ending with letter No. 3707, dated 24th April 1920, to the Deputy Commissioner, Bangalore District, requesting him to invite the attention of the authorities of the Murgi Matt to the order contained in Endorsement No. 755, dated 9th August 1907, which was communicated to several Matts in the matter of the visit of the Swami of the Matt to Sivaganga, Nelamangala Taluk.

(2) Petition Registered No. 96, dated 18th May 1920, from the Lingayet residents of Sivaganga praying for cancellation of the order communicated to the Matt by the Deputy Commissioner on the ground that it was silent about the order of Government dated 12th December 1908, issued subsequent to the Endorsement, dated 9th August 1907, and that, under paragraphs 8, 9, 10 and 11 of the later order the present objection to the passing of the Swami of the Murgi Matt in procession with insignias in front of the Sivaganga Matt, was quite an untenable one.

Order No. 508—Muz. 635-19-4, dated 9th August 1920.

Government observe that Order No. 450-9—Muz. 65-08-9, dated 12th December 1908, merely lays down that the Matt has every right "to go in procession with the insignia along public streets, except to the extent to which such right may be in conflict with express orders of Government or Judicial decisions regarding the rights of other communities" and explains the instructions conveyed to the Deputy Commissioner, Chitaldrug District, in the Muzrai Secretary's letter No. 713, dated 9th August 1907, only in so far as temples are concerned. There is no mention in it of a Matt belonging to the same or any other sect. The order of 12th December 1908, cannot, therefore, be regarded as finally disposing of such cases as the present one. In the first place, it does not call in question, or dispute, the existence of the well-known customlong recognized and repeatedly affirmed by the Government, *viz.*, that the Swami of one Matt shall not pass in procession with music, etc., in front of the Matt of another Swami; and in the second place, as already stated, the Government Order of 12th December 1908, only refers to the Murgi Swami going in procession in front of temples or other places of worship and no mention is made of Matts at all.

2. Instances are not wanting too, which go to emphasise the great importance which has been attached to the *mamul* in question; and the Government Order of 12th December 1908, cannot be allowed to set it aside altogether.

3. Having regard to the great importance attached to this custom in the matter of one Swami going in procession before the Matt of another Swami even among Matts of the same sect, Government consider it very necessary to enforce a strict observance of this custom and to insist on complete reciprocity in this matter with a view to avoid a frequent source of inter-sectarian friction.

4. For these reasons, Government regret that they cannot allow the Murgi Swami to pass in procession in front of the Sivaganga Matt at Sivaganga though the Sivaganga Swami himself is not in residence there at present. Subject to this condition, there is no objection to the Murgi Swami going to Sivaganga if he wishes to do so.

5. The petitioners will be informed accordingly.

T. E. JEYARAMA IYER,
Secy. to Govt., Muzrai Dept.

To—The Deputy Commissioner, Bangalore District, with copy of endorsement issued to petitioners for information.

Exd.—C. R.

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. 508—Muz. 635-19-4, dated 9th August 1920.

The Swami of the Murgi Matt.

Declines permission to —— to pass in procession with paraphernalia in front Sri Sivaganga Matt at Sivaganga, Nelamangala Taluk.

W D 527- GP B—7 9 20—255